

RULLINGS OF RELIGION BY 14 INFALLIBLES

كُلَّمَا لَمْ يَخْرُجْ مِنْ هَذَا الْبَيْتِ فَهُوَ بَاطِلٌ

“Whatever does not come out of this house (Ahl al-Bayt) is false”

(Imam Muhammad Al Baqir A.S)

Basa'ir ad-Darajat Vol 1:511

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Preface of Writer:

I seek refuge in Allah, the All-Hearing, the All-Knowing, from Satan, the accursed and dieter,

In the name of the Most Merciful,

Praise be to God, Lord of the worlds, and prayers and peace be upon the one Muhammad, the chosen one, and His good and apparent family, and the curse of God is always upon all their enemies.

Dear readers! May peace be upon you!

Islam is a complete code of life, the teachings of which should guide the people of every age, because the foundation of Islam is based on words of God and teachings of Mohammad and his family peace be upon him. Allah is the Creator of the universe, He is the Almighty, He is the All-Wise, He is Aware of all the circumstances of His slaves, so His commands are in accordance with human nature, and every words spoken by Muhammad and His family peace be upon him is by the order of God.

The teachings of Islam have been practiced by people of all ages and have progressed towards prosperity and when Muslims deviated from human teachings in individual and collective life, they woke up in the depths of humiliation and disgrace. So It is required that all Muslims be united among themselves. When we are united, no one in the world will be able to shake us, but how could the Muslim world be united? While we have countless differences of opinion and attitude. God knows where the Messenger of God left the religion and where we have reached. Just think carefully who created so many differences in religion? Did the poor, the illiterate, or the.....?

If you think as a true Muslim, there is no creation of differences.

Lord of Glory said:

“Do they not then contemplate about the Quran? And if it had been from any other than Allah, they could surely have found therein diversification exceedingly”. (Surah Al-Nisa: verse 82)

So the point is that there is no difference in what is known from God Almighty. Now the surprising thing is why these coincidences are happening and they are so severe that fatwa's of disbelief, polytheism and Hypocrisy are being issued against each other. If we study the history of sects, it seems that the only Shiite sect which has the chain of infallibility to reach till the Messenger of God which is a unique and pure chain which even the prejudiced people find salvation for themselves.

These Infallibles (innocents) have preached and protected the religion of God in every age. In the same situation, in return for their protection of religion, these Infallibles personalities faced how many atrocities for which the history of Islam bows its head in shame on them. Even today, the night I am writing the preface, the same story of cruelty is going to happen, which will make everything in the universe Mourned. Just a few hours later, Imam Ali Ibn Abi Talib peace be upon Him, the first of the chain of the Infallibles, will be injured in prayer and the voices will be raised that Amir-al-Momineen peace be upon Him has been murdered, But there will be no difference in the preaching and protection of the divine religion, Also, this chain of oppression continued till Imam Hassan Askari peace be upon him but the divine religion continued to flourish and the will continue to flourish forever because the last narrator of the this infallible chain is available, which is The Master Of The Time peace be upon him. It is reprehensible to have differences even though we have such an infallible chain. Which is the reason of our differences? Somewhere we have not moved away from this chain? Somewhere we have not included the non infallible chain with this infallible chain. These are straightforward questions that are Alarming to every human being. Today we have come to an age where the new inventions are happening. Science is on the rise. Man has commanded Mars. Therefore, it is important for us not to lag behind anyone in this age of knowledge. We need to acquire knowledge, follow it

and understand our responsibility to impart knowledge to those who are deprived of knowledge. Only through knowledge we can resolve all our differences. Nowadays, the majority know how to read and write, so those who are more literate have a responsibility to reach out to the deprived as much as possible. Disagreement is growing in the commandments of Islam and it is the result of distance from the commandments of family of Muhammad peace be upon him. We have created an environment where people are attracted to the words of the people instead of being attracted to the hadith. We have to pay attention to the infallibles. It is important that who can do something, he must do. Those who are fluent in Arabic and know Urdu should translate the books of hadith so that the people, who do not know Arabic, take benefit of the same because there is a shortage of translated books.

This book is also a link in the same chain. We have made a small effort so that the hadiths can be conveyed to the people and to be freed from doubts and attracted to the decrees of the infallibles. In this book, we have explained the rules of religion in the light of hadiths. That is why it is called "Ruling of religion by fourteen infallibles". Every issue that a believer needs on a daily basis is tried to be described in this book. All the hadiths are taken from reliable books, the references of which are given with each hadith so that if one wants to do research, he can be interested. We cannot claim that following this book will save you, but it is certain that we have conveyed the hadiths to you in all honesty. After that, it is your responsibility to follow the hadiths or exercise caution. May Allah Almighty grant us all the ability to read the hadiths of the infallibles and follow them, and Keep safe from the tribulations of every age Ameen.

Asif Ali Raza
Advocate High Court
Dated: 19 Ramzan ul Mubarak, 8th
of August 2012

Translator's Preface:

All the praise and thanks be to Allah, the Lord of the '*Alamin* (mankind, jinn and all the exists) and peace be upon the Master of the Messengers Muhammad ﷺ and his family.

I am glad to get the opportunity of translating this book. I have put my heart and soul in giving this book a new language, that can draw more readers towards it. This book being based on Ahadiths, covers the important aspects of life that are addressed under the umbrella of religion.

Unfortunately, a plenty of Shiite books have not been translated before, especially the main four books of Ahadith (Kutab e Araba), apart from the two books i.e. Al-Kafi and Man la Yahduru al Faqih. However, this translated version consists of Ahadiths from most sacred four Ahadiths' books of Shiite and other Hadith books as well. Through this book, many people would be able to get familiar with the religious rulings.

Due to the non existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.

By this translation I have tried my best to convey the meanings of the Ahadiths of our Prophet ﷺ and *Aimah Masoomen* (A.S), in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet ﷺ : "Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell."

Suggestions and comments for the improvement of this translation shall be most welcomed.

Abiss Abbas Khan
Advocate High Court
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OBLIGATION OF KNOWLEDGE AND ACTION WITHOUT KNOWLEDGE

- (1) Prophet Muhammad ﷺ: Seeking knowledge is mandatory upon every Muslim. Indeed! And Allah loves the seeker of the knowledge.
Reference: Usool Kafi 1 ch.2 H.5

- (2) Prophet Muhammad ﷺ: Knowledge is the best minister of faith and Hilm is the best minister of knowledge and the best minister of Hilm is to treat people well.
Reference: Usool Kafi 1 Ch.17 H.2

- (3) Prophet Muhammad ﷺ: Who acted without knowledge then he corrupted most of the good deeds.
Reference: Usool Kafi 1 Ch.13 H.3

- (4) Imam Jafar Al Sadiq (A.S): One who acts without knowledge and insight he is like one who follows a mirage, and the faster he goes, the farther it will go from the destination.
Reference: Amali Sheikh Mufeed Majlis 5 H.10

How To Check The Hadiths

- (1) (i) Imam Jafar al Sadiq (A.S): If there is a difference of opinion between two of our companions regarding debt or inheritance etc and they appoint two different persons to judge and dispute arises in their judgement and their dispute is because of dispute in hadiths then the judgement is accepted of the judge who is just, jurisprudent, true, abstinent, and not of the other.
- (ii) And if they are equal in the eyes of our companions in these attributes and one can be given superiority over the other, then their traditions will be looked at. Therefore, if the authenticity of

the narrations is agreed upon by all the companions, then the decision which is in accordance with it will be taken and the second SHAZ tradition will be ignored which is not famous amongst the companions.

(iii) And if both narrations are well known and both have been narrated by our trustworthy narrators, then the narration and the ruling according to it will be accepted, which will be in accordance with the Quran and Sunnah and against the public and the second Hadith will be ignored.

(iv) And if those two jurists derive the ruling on this issue from the Quran and Sunnah, and we have seen that one of these two hadiths is in favor of the public and the other is against them, then it will be acted upon which is against the public, because there is goodness and virtue in them.

(v) And if those two hadiths are also in agreement with the public, then it will be seen that their (public) rulers and judges are more inclined towards one hadith, then the other hadith will be implemented instead of it.

(vi) And if the inclination of their rulers and judges is equal, then the matter will be postponed until they meet their IMAM (A.S) and he will decide, because by stopping at the time of doubt and not entering into death is better.

Reference: Usool kafi 1 Ch.22 H.1, Al Faqih 3 H.2, Tehzeb Al Akham 6 H.845, Wasial Al Shia 27 Ch.9 H.1, Ehtjaj Tibrisi P.355

- (2) Imam Muhammad Al Baqir (A.S): When there comes to you a hadith attributed to us and you find one or two witnesses from the Book of Allah for it then take it, otherwise pause with it and return it to us until the truth becomes clear to you.

Reference: Usool Kafi 4 Ch.226 H.4, Wasa'il Shia Vol. 27 Ch.9 H.18.

- (3) Imam Jafar Al Sadiq (A.S): Return everything to the book of Allah and Sunnah, and every hadith that does not agree with the book of Allah is a lie.

Reference: Usool Kafi 4 Ch.23 H.3.

- (4) Imam Ali Raza (A.S): Do not deny what has been attributed to us, even if you know against it, of course you do not know why we said this and for what reason and in what capacity.

Reference: Basa'ir ul Darajat 2 Ch.22 H.4.

THE STATE OF FOLLOWING DIFFERENT AHADITHS

- (1) Imam Jafar Al Sadiq (A.S): If the two religious brothers narrate two different hadiths, one of which proves the ruling and the other prohibits it, then the action should be stopped until such person is met and the person informs him of the fact hence delay will be allowed.

Reference: Usool Kafi 1 Ch.23 H.7, Wasa'il Shia Vol. 27 Ch.9 H.5

- (2) Imam Jafar Al Sadiq (A.S): In case of two different hadiths, there will be room for you to accept whatever you want.

Reference: Usool Kafi 1 Ch.23 H.7, Wasa'il Shia 27 Ch.9 H.6.

Explanation:

That is, both hadiths cannot be denied, but both will be accepted and then which one will be followed will be correct.

- (3) Imam Ali Raza (A.S): Whenever one of our hadiths reaches you, present it to Quran and the rest of our hadiths. So if it is like them, it is from us. And if it is not like them, then it is not from us. And when a trustworthy person narrates two different hadiths which you do not know, there is a room for you to follow whichever of them you wish.

Reference:

- (4) Imam Jafar Al Sadiq (A.S): What the public (other religions) say, you act against it (Imam further explains the reason).

Reference:

The Virtue Of Narrating Hadiths

- (1) Imam Jafar Al Sadiq (A.S): If you want to know the prestige and honor of people then recognize it from how much they copy traditions from us.
Reference: Usool kafi 1 Ch.17 H.13, Bihar Al Anwar 2 H.24. Wasa'il Shia Vol.27 Ch.8 H.7
- (2) Prophet Muhammad ﷺ: Meet each other and narrate the hadith because the hadith purify hearts. Hearts rust in the same way as a sword rusts (so keep removing rust by narrating hadiths).
Reference: Usool Kafi 1 H.8, Wasa'il Shia Vol. 27 Ch.8 H.3
- (3) Imam Jafar Al Sadiq (A.S): Whoever memorizes forty of our hadiths, Allah will send him as a scholar and jurist on the Day of Judgment.
Reference: Usool Kafi 1 H.7, Amali Sadooq 1 Majlis 46 H.13, Wasa'il Shia 27 Ch.8 H.5.
- (4) Prophet Muhammad ﷺ: When a believer dies leaving behind a sheet of knowledge that will benefit people, on the day of judgment same sheet will become a veil between him and Hell, and Allah will give him a house in paradise for every letter, which is seven times the size of the world, and whoever is a believer sitting with a scholar for an hour, then Allah will make you to dwell with him in his Jannah, and I do not care.
Reference: Amali Sadooq 1 Majlis 10 H.3, Wasa'il Shia Vol. 27 H.3, Bihar Al Anwar 2 H.1
- (5) Imam Jafar Al Sadiq (A.S): Visit each other because your pilgrimage is the life of your hearts and our hadiths teach some of you to be kind to others. So if you forsake them, you will go astray and perish. So follow them, I am the guarantor of your salvation.
Reference: Usool Kafi 2 H.2, Wasa'il Shia Vol. 27 Ch.8 H.38.

IT IS OBLIGATORY TO ACCEPT HADITH's AND MAKING EXCUSES IS POLYTHEISM

- (1) Imam Jafar Al Sadiq (A.S): If a nation worships Allah, performs Prayer (Salat), pays Zakat, performs Hajj to the Ka'bah, fasts in the month of Ramadan, but says about the rules and rulings of Allah and his Messenger ﷺ that it is better that this decision is not like this but like this or if such an idea passes in his heart, then that nation is a polytheist. It is obligatory on you to follow it.

Reference: Usool Kafi 2 Ch.94 H.2

- (2) Imam Muhammad Baqir (A.S): There are three kinds of people in terms of suffering. The first is those who have knowledge of the Imams (A.S), the second is those who accept the hadiths that have been narrated from them (A.S), and the third is those who turn away from them and disagree with them.

Reference: Usool Kafi 2 Ch.94 H.1, Wasa'il Shia Vol.27 Ch.7 H.14

- (3) Imam Jafar Al Sadiq (A.S): Zaid-ul-Hisham said, we have a man by the name of Kaleb. Whoever is said to him, he says: I admitted, So we have given him the name of Kaleb Tasleem(admitted).He (A.S) said: Have mercy on him, he humbles himself before Allah, as Allah says: Those who believe and do righteous deeds and humble themselves before their Lord.(Surah Hood:23)

Reference: Usool Kafi 2 Ch.94 H.3, Basa'ir ul Darajat 2 Ch.20 H.26, Bihar Al Anwar 2 H.80

Explanation:

This means that when a hadith is narrated, it will not be denied, but it will have to be accepted, even if the authenticity of the hadith is not known, but only attributed, as will be explained in the next few hadiths.

- (4) Imam Muhammad Baqir (A.S) & Imam Jafar Al Sadiq (A.S): Do not deny the hadith which is narrated to us (A.S) by an un authoritative and

outsider, so that you may not know that there is truth in it, and you may deny Allah.

Reference: Ilal al-Shara'i 2 Ch.131 H.13, Bihar Al Anwar 2 H.16, Al Mahasin Ch.16 H.175

- (5) Imam Muhammad Baqir (A.S): Even if We (A.S) gave an order in Taqiyya, following it will be rewarded and abandoning it will be a sin.
Reference: Usool Kafi 1 Ch.22 H.4

DENAYING THE HADITH IS KUFA'R AND SHIRK

- (1) Prophet Muhammad ﷺ: The Hadith of Aal-e- Muhammad (A.S) is great, hard and difficult. No one will believe in them except an Angel or Prophet or a servant whose heart has been tested for faith. If the hadith of Aal-e-Muhammad (A.S) narrated to you and soften your hearts and understand it, then accept it and if your heart is troubled, do not accept it, then refer them back to Allah, Messenger of Allah, and to the family of the Messenger. Surely he is going to perish, to whom a hadith has been narrated, and he cannot bear it, and he says: By Allah, this is not true, then his denial is disbelief.
Reference: Usoof Kafi 2 Ch.101 H.1, Basa'ir ul Darajat 1 Ch.11 H.1, Bihar Al Anwar 2 H.21.
- (2) Imam Muhammad Baqir (A.S): Our Hadith is hard, difficult, bare and noble. When you hear some of it and your hearts incline towards it then accept it and praise be to Allah and if your heart cannot bear it then return it to the Imam of Aal e Muhammad ﷺ .
Reference: Basa'ir ul Darajat 1 Ch.11 H.10
- (3) Imam Muhammad Baqir (A.S): By Allah, my favorite companion is the most pious, sensible person and the one who keeps our word secret and the worst and most misleading is that when he hears a hadith attributed to us and does not understand it and his heart does not accept it and denies it, and whoever narrates our hadith, he calls him a disbeliever even though he does not know that this hadith may be

from us and attributed to us and he will be expelled from our guardianship by denying our hadith.

Reference: Basa'ir ul Darajat 2 Ch.22 H.1, Wasa'il Shia Vol. 18 H.28, Usool Kafi 2 H.7

- (4) Imam Ali Raza (A.S): Do not say that the Ahadiths and narrations that have come down to you from us and that which are attributed to us are false, even if you know any other Ahadiths against these Ahadiths. You don't know why we said that. What was his expediency?

Reference: Roza tul Kafi H.95, Basa'ir ul Darajat 2 Ch.22 H.4, Bihar Al Anwar 2 H.11

- (5) Imam Muhammad Baqir (A.S): If a hadith comes to you, do not deny it. Surely you do not know that it may be from the truth, and you deny Allah above the Throne.

Reference: Basa'ir ul Darajat 2 Ch.22 H.5

- (6) Imam Jafar Sadiq (A.S): Three people have been commanded to know us and to turn to us and accept our word. So if people fast, offer Prayer (Salat)s and bear witness to La ilaha illa Allah (لا اله الا الله) and intend in their hearts that they will not return to Us, then they will become polytheists

Reference: Usool Kafi 4 Ch.297 H.5, Wasa'il Shia Vol. 27 Ch.7 H.19

WHAT WE NEED HAS BEEN STATED IN QUR'AN AND SUNNAH

- (1) Imam Jafar Sadiq (A.S): Everything that people need is present in the Qur'an and Sunnah.

Reference: Usool Kafi 1 Ch.21 H.4

- (2) Imam Jafar Sadiq (A.S): There is no matter in which two people disagree and it is not mentioned in the Book of Allah but the minds of the people are not up to it.

Reference: Usool Kafi 1 Ch.21 H.6

- (3) Imam Jafar Sadiq (A.S): I am the Son of the Prophet ﷺ and I know the Book of Allah. In it is the state of the beginning of creation, and in it is what will happen until the Day of Resurrection. There is news of the heavens and the earth and what is also going to happen. I know it all as if my palm is in front of me. No doubt, Allah says that it contains the description of everything.

Reference: Usool Kafi 1 Ch.21 H.8

- (4) Imam Musa Kazim (A.S): Everything that people say and everything we say is contained in the Book of Allah and the Sunnah of His Prophet ﷺ

Reference: Usool Kafi 1 Ch.21 H.10

Explanation:

It is true that everything is stated in the Qur'an and Hadith. Imams (A.S) have continued to preserve the Ahadiths in every age. Write many books with their own hands and also write many books through their companions so as to protect their Shiites from doubts. In this regard, you can quench your thirst by referring to our case in our book "Summary Principles of Al kafi".

RULING ON THINGS THAT HAVE NOT BEEN MENTIONED

- (1) Amir al-Mu'minin Ali (A.S): Allah has imposed some duties on you, do not waste them and your limits have been set, do not exceed them. Do not transgress what He has forbidden you, and do not forget what He has not commanded, so do not try to know them even if you want to.

Reference: Nahj al-Balagha, Hukam 105

OF SOME DESIRABLE TRIBULATIONS:

- (1) Amir al-Mu'minin Ali (A.S): Not every man of heart is wise, and not everyone who has ears is a listener, nor anyone who has eyes, is a viewer. I am amazed and why not be astonished at the errors of the sects who have differed in the arguments of their religion. Those who do not follow the footsteps of the Prophet, nor do they follow the Successor, nor do they believe in the unseen, nor do they guard their feet against the unseen. What they think is good is good for them, and what they think is bad is bad for them. In order to solve difficult problems, they have relied on themselves and relied on their opinion in suspicious matters. It is as if each of them is their own Imam and he has decided his position with his own opinion. It is believed to have been obtained from strong and satisfactory sources.
Reference: Nahj al-Balagha, Sermon 86

- (2) Jafar Sadiq (A.S): Don't be fooled by their Prayer (Salat), fasting, their words and their knowledge because they are running donkeys. If you want the right knowledge, then it is with us Ahlul Bayt (A.S) because we are the inheritors of it and we have been given the rate of wisdom and the seal of speech.
Reference: Wasa'il Shia Vol. 27 Ch.7 H.29

- (3) Amir al-mu'minin Ali (A.S): Another person is the one who has taken the name of 'Aalim' even though he is not an 'Aalaim'. He bases the Qur'an on his opinion and the truth on his desires. He removes the fear of major crimes from the hearts of the people and reduces the importance of major sins. That is to say, it pauses in doubt even though it lies in them. His statement is that I stay away from innovations even though he has to get up and sit in it. His form is like that of a human being and his heart is like that of an animal. Nor does he know the door of guidance to get there nor does he recognize the door of misguidance so that he can turn away from it, He is a corpse among the living.
Reference: Nahj al-Balagha, Sermon 85

- (4) Amir al-mu'minin Ali (A.S): There will come a time when the people will be left with only the imprints of the Qur'an and the name of Islam. Those who dwell in them and those who inhabit them will be the worst of all the inhabitants of the earth. They will be the source of tribulations and the center of sins.
Reference: Nahj al-Balagha, Hukam 369
- (5) Prophet Muhammad ﷺ: Soon a time will come upon my Ummah when only the letters of the Quran will remain and Islam will remain only in the name. People will be called Muslim by name but without guidance. The jurists and scholars of this age will be the worst jurists and scholars, Tribulations will break out from them and they will turn towards them.
Reference: Muntkhib al Asar Ch.2 H.6
- (6) Imam Ja'far Sadiq (A.S): Whoever seeks knowledge for the sake of worldly gain, he will have no share in the Hereafter, and whoever seeks the betterment of the Hereafter, God will grant him good in this world and in the Hereafter.
Reference: Usool Kafi 1 Ch.15 H.2
- (7) Imam Hassan Askari (A.S): There is a difference between our people and the Jewish people in one sense and equality in another. The equation is that God condemned the imitation of our people as well as the Jewish people, and the difference is that the Jewish people knew that their scholars openly lied, take illicit wealth and bribes, and took money to change God's commandments, so they knew from their hearts that such people were wicked and immoral, so it is not permissible to trust them in the matter of God and His Messenger, but they still followed them And when our people know that their scholars are openly disobedient and blindly prejudiced and are fighting among themselves over what is lawful and unlawful in the world, then whoever imitates such scholars is like the people of the Jews. Those who are condemned by God, but the jurists (those who know the religion) who are the protectors of their souls, the protectors of their

religion, the oppressor of their desires and the obedience of their Lord and Master, then it is permissible to the people to imitate them, and there are few Shia scholars like this, but not all of them, because one of our scholars commits the ugly things that public scholars do so do not accept any of their words and they have no respect and all this is due to the mixed way of acquiring our knowledge and hadiths because some immoral people also learn some of our knowledge and read Ahadiths. Then they change them due to their ignorance and due to their lack of knowledge they carry some things on their non-clothes and there are also some who deliberately attribute false Ahadiths to us.

Reference: Ehtejaj-e-Tabrisi 2 p.225, Wasa'il Shia Vol. 27 Ch.10 H.20,

Explanation:

Shaykh al-Harr al-Amili said: This justification of Taqlid in this hadith means accepting their narration and not their opinion and ijtiḥad. This is the meaning of the rest of the Ahadiths which have been narrated earlier and which will be narrated later.

- (8) Imam Hassan Askari (A.S): One of these scholars is the enemy of religion which is not capable of condemning us. They acquire some of our knowledge and pass it on to the Shiites and they slander us in front of our enemies and add lies to us but we are free from all these things but unfortunately our obedient and submissive Shiites understand our knowledge, demands and sayings from them and accept them. So they went astray and they have misled others as well. The harm and loss of these Ulama to our weak Shiites is more than the harm of Lashkar-e-Yazid to Imam Hussain (A.S) and his companions because such Ulama also destroy their souls and also ruin the situation.

Reference: Ehtejaj-e-Tabrisi 2 p.226, Bihar al Anwar 2 P.88

- (9) Prophet Muhammad ﷺ: Our Ummah's evil scholars are those scholars who mislead people from us and cut off the paths towards us and name our opponents by our names and titles and send blessings and peace upon them, although they deserve a curse

Reference: Tafseer Imam Hassan Askari (A.S) P.270

- (10) Imam Jafar Sadiq (A.S): The enemies of the Imam of the age will be the jurists who are being imitated and they will be the people of Ijtihad. When they see that Imam is giving orders against their orders they would become enemies of Imam in fact, if the Imam did not have a sword in his hand, these jurists would have issued an order (Fatwa) to kill Him, because Allah will show the Imam with a decisive sword and a noble character and they will hide the enmity of the Imam in their hearts and express their faith. When the Imam reappears, no one will be his open enemy except the jurists.
Reference: Anwar al Nomania 2 p.28, Mustdrak Safina al Bahar 2 p.148
- (11) Imam Ali (A.S): Two people have broken my back: one is a wise man who is wicked and impious and the other is a blind man of intellect who worships a lot. The first person misleads people because of himself and the second misleads people with ignorant worship. O people! Beware of the wicked and ignorant worshipers, for following those leads to misguidance.
Reference: Rooh-al-Hayat translation of Ain-al-Hayat, Baqir Majlisi P.294
- (12) Imam Ali Raza (A.S): Whenever there is a matter about which the Shari'ah rule is not known and you do not have any such follower of Ahlul Bayt (A.S) in the city (or place) where you live. Go to the Jurists of city (or the jurists of that place) who can inform you of the Shari'ah ruling, and act against the order (Fatwa) of those who give orders (Fatwas), because the truth lies in doing against them.
Reference: Ayoon Akhbar-e-Raza, Sheikh Sadooq 1 p.480
- (13) Amir al-mu'minin Imam Ali (A.S): There will be a time when their mosques will be adorned and full of misguidance in this age and will be inhabited but will be ruined according to the guidance. The readers and builders of these mosques will be the most detrimental to all of Allah's creation. They will be the ones to invent and execute misguidance and the result will be the same for them. Attending their mosques and walking towards their mosques is disbelief in Allah,

except for those who know that they are astray and that these mosques are the abode of misguidance.

Reference: Roza Tul Kafi p.205 H.586.

- (14) Amir al-Mu'minin Imam Ali (A.S): There are four types of people and there are some people who are spreading evil while they are wearing swords and they have gathered their riders and loved ones. They have devoted their souls only to amass some wealth or to lead a detachment or to rise on the pulpit and have ruined the religion. What a bargain it is for you to exchange the world for the value of your soul and the blessings of Allah. And there are some people who seek the world from the deeds of the hereafter and do not seek to make the Hereafter from the deeds of this world. They continue to have great peace and dignity. They take slow steps and keep folding their clothes upwards and fix their souls in such a way that people consider them trustworthy. These people sin by taking advantage of the veil of Allah. And there are some people who do not allow the weakness of their souls and the unwillingness of equipment to rise up for nationalism (empire). These conditions have made them reluctant to achieve progress and heights. Therefore, in the name of contentment, they have adorned themselves and adorned themselves with the clothes of the Pious, even though they have never been attached to these things.

Reference: Nahj al-Balagha, Sermon 32

- (15) Imam Muhammad Baqir (A.S): You are the nation that has thrown the Quran to the back, then Allah has also taken away the knowledge of this book from you and has imposed enemies on your heads. In the event that the enemy comes to them in a friendly manner and one of the thing that throws the book to the back is that they maintain and read its letters but distort its limits and its rules. These people recite the verses of the Book but do not take it for granted. The ignorant seem to memorize these apparent verses of the Quran and rejoice in them, but the people of knowledge and wisdom who have the truth are those who do not care about its exceptions and its limits. On the

other hand throwing away the book of Allah is such that they entrust it to a person who is ignorant of its knowledge, and they rule in it according to their own desire and that which was its foundation. He stopped them from doing so and changed the rules and rules of the religion and then left it for Safia and the children. So it happened that instead of the rules of Allah, the nation of Islam began to receive orders from these people and their rules also come to light. So Woe to the oppressors who take care of the people by giving them priority over Allah's protection. For the reward of the people, instead of the reward of Allah, and for the pleasure of people, in exchange for the pleasure of Allah. So the Ummah has gone into such days and tries among them. They have become like this in worship, then this is the basis of their misguidance and these people like optimism in their own opinion and like their character and their worship itself is the cause of their misguidance and so are their followers. In view of this situation, there were incidents between the Prophets and the Messengers which are meant to be mentioned and remembered by the devotees.

Surely there was a Prophet among them who was in perfection of obedience to Allah, but when for some reason he became a disobedient of Allah, He left paradise and fell into the belly of fish and for them salvation. There was no way for them except to confess their disobedience and repent. And in the same way, you can recognize the scholars, the sages, the Jewish monks by their appearance that they too in their own way disregarded the Book of Allah and in it they are the ones who can neither benefit from this trade nor find a straight path. Then identify the people like them from this Ummah who are also the ones who maintain the letters and words of the Book but distort its limits and recitations. These are the people who cooperate with the leaders and elders, and when there is a difference between the leaders and the fanatics, it is this group that helps them to gain more wealth in the world.

Reference: Roza Tul Kafi H.1

TAQLID (Following The Opinion Of Someone In The Matter Of Religious Laws)

- (1) Imam Jafar al Sadiq (A.S): Once a person asked about the verse of the Holy Quran that says, 'People (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they (people) should have obeyed Allah. . .' (9-31) The Imam replied, 'By Allah they (rabbis) did not call people to worship them. If they had done so people would not have accepted it. The rabbis and monks made unlawful things lawful for them and the lawful things as unlawful. In this way they (people) worshipped (obeyed) them unintentionally. Reference: Usool Kafi 1 Ch.19 H.1, Al-Mahasin H.246, Wasa'il Shia Vol. 27 Ch.10 H.1

- (2) Imam Jafar Al Sadiq (A.S): People become of three groups: Scholars, those who learn and garbled ones (who do not have any meaningful opinion in life). We (Ahl e Muhammad ﷺ) are scholars. Our followers (Shiite) are the ones who learn. The rest of the people are garbled ones. So We (Aal e Muhammad ﷺ) are scholars, Our followers (Shiite) are learners and the rest of the people are garbled ones. Reference: Usool Kafi 1 Ch.4 H.4, Wasa'il Shia Vol. 27 Ch.3 H.5

- (3) Imam Jafar Al Sadiq (A.S): Seek knowledge and beautify it with forbearance and dignity. Be humble to your students and to those from whom you learn. Do not be a tyrant scholar otherwise your falsehood destroys the truth in you. Reference: Usool Kafi 1 Ch.6 H.1, Amali Sadooq 2 Majlis 57 H.9

- (4) Imam Jafar Al Sadiq (A.S): Beware of two forms of behavior. It is such behaviors that have led many people to their destruction. Beware of giving *fatwa* on the basis of your own opinion and of following a religion without knowledge.

- (5) Imam Jafar Al Sadiq (A.S): Once I presented to certain lectures of his father. In a certain passage he (Imam) said, 'Stop there and remain silent.' He then said, 'In the case of a text that may come to you and you have no knowledge of its veracity, you can do nothing but to hold and refer it to the Imam of guidance so he may show you the way of justice in it, enlighten you in the darkness and introduce to you the truth. Allah the Most High has said, "Ask about the heavenly books, if you do not know, those who know them." (16:43)

Reference: Usool Kafi 1 Ch.17 H.10

- (6) Imam Ali (A.S): In one of his sermons has said, 'O people, mischief begins with following certain desires and obeying certain man-made rules that are different from the rules and laws of the book of Allah. In such a case, people yield to other people as a higher authority. If falsehood had been clear it remained so to the people of Intelligence. If truth had been clearly distinct differences did not emerge. But (in practical life) people mix certain parts of truth with a few things from falsehood and present them together. In such case Satan overwhelms his friends and only those who have previously received protection from Allah remain safe.

Reference: Usool Kafi 1 Ch.20 H.1, Nahj al-Balagha Sermon 50.

- (7) Amir al Mominen Ali (A.S): Of the most intensely disliked men in the sight of Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has left all to his own soul and who deviates from the path of justice, and is extremely attracted toward the words of innovation (heresy). He seems a master at performing Prayer (Salat) and fasting but is a mischief-maker to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others' sins and is a hostage of his own sins. "The other man is one who displays ignorance as knowledge among the ignorant. He receives assistance from the darkness of existing mischief. The people, who appear like people (who in fact have no intelligence), consider him a scholar, but he has not spent

even a complete day with scholars. He has made an early effort to accumulate something that in its being of a smaller quantity is better than in larger quantities and in this way he has filled himself with polluted water and has treasured what is of no use. He sits among people as a judge to carry the responsibility of adjudicating what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or if a judge after him will overturn it just as he has done to the judgments of the judges before him. If he faces complex and difficult issues he comes up with a great deal of his personal opinions and shapes them up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issues the way a spider weaves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary, and he does not see that beyond his opinion there is a school of law. He analogizes one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, storage of doubts, perplexed in ignorance, and he never regrets his lacking knowledge. The level of his knowledge never rises to absolute certainty so that he could benefit. He blows out Hadith like winds that blow away hay. The legacies weep because of him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments he issues and he can never be trusted for judgments that he may make nor was he qualified for what he may have done in the matters in which he claimed to have true knowledge.”

Reference: Usool Kafi 1 Ch.20 H.6, Nahj al-Balagha Sermon 17.

- (8) Imam Musa Kazim (A.S): Once a person asks the Imam may Allah keep my soul in your service, please make us Faqih (people of proper understanding in religion). Allah has granted us the blessing of your existence among us and has made us independent of other people.

This blessing is so great that even if a whole group of us may come to one place, no one needs to ask another a question to prepare an answer for it. Sometimes, however, we may come across an issue for which we have heard nothing from you or from your forefathers. We then look into the best resources available and the closest to your guidance. Can we take such a finding as an authority?’ ‘Never, ever, by Allah, O ibn Hakim, many people have been destroyed in it,’ replied the Imam, recipient of divine supreme covenant. Ibn Hakim has said that the Imam then said, ‘May Allah condemn abu Hanifa who says, “Ali said so and so, therefore, I said so and so. Muhammad ibn Hakim has said that he told Hisham ibn al-Hakam, ‘By Allah, I only wanted the Imam to give us permission to use analogy.

Reference: Usool Kafi 1 Ch.20 H.9

- (9) Imam Jafar Al Sadiq (A.S): Once a person asked the Imam ‘We may face an issue about which there is nothing said in the book of Allah or in the Sunnah, tradition of the Holy Prophet, recipient of divine supreme covenant, can we use our own opinion in such matters?’ The Imam replied, ‘No, you must not do that. If you, in this way, find the truth you will receive no rewards for it, and if you missed the truth you have forged lies against Allah, the Majestic, the Glorious.

Reference: Usool Kafi 1 Ch.20 H.11

- (10) Imam Jafar Al Sadiq (A.S): Once a person asked about lawful and unlawful matters and he said, ‘Whatever the Holy Prophet, recipient of divine supreme covenant, has made lawful will remain lawful forever up to the Day of Judgment and whatever he has made unlawful will remain unlawful forever up to the Day of Judgment. There will be no one other than him and there will come no one other than him.’ He said that Imam Ali has said, ‘No one has established any innovation (heresy) without abandoning an established noble tradition.

Reference: Usool Kafi 1 Ch.20 H.19

- (11) Imam Jafar Al Sadiq (A.S): There is no case for which there is not a law in the book or the Sunnah (the noble tradition of the Holy Prophet, recipient of divine supreme covenant).”
Reference: Usool Kafi 1 Ch.21 H.4
- (12) Imam Jafar Al Sadiq (A.S): For every issue disputed between two people there is a principle for it in the book of Allah, the Most Majestic, the Most Glorious, however, man’s power of intelligence is not able to find it.
Reference: Usool Kafi 1 Ch.21 H.6
- (13) Imam Musa Kazim (A.S): Once a person asked the Imam ‘Is everything in the Book of Allah and the Sunnah of His prophet or do you have a say in it also?’ The Imam replied, ‘As a matter of fact, everything is in the book of Allah and the Sunnah of His prophet ﷺ.’”
- (14) Ibn Shabrma narrates, Shall I narrate to you the hadith which I have heard from Imam Ja’far al Sadiq? And it was about to tear my heart to hear this (hadith). He narrates that I heard from my father and he heard from my grandfather and he heard from the Messenger of Allah and ibn Shabrma says that by Allah my father did not lie to me, nor did my grandfather lie to my father and the Messenger of Allah did not lie to my grandfather. The Prophet ﷺ said: Whoever practices analogy in religion will perish. And those who give the *fatwa*, he will be destroy them. Whoever does not about *Nasikh Munsukh* and *Mehkum Mutashaba* and issues a *fatwa* then he himself will be destroyed and he will destroy others.
Reference: Amali Sheikh Sadooq 2 Majlis 65 H.10
- (15) Amir al Mominen Ali (A.S): When a problem is put before anyone of them he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the chief who had appointed them and he confirms all the verdicts, although their Allah is One (and the same), their Prophet is one (and the same), their Book (the Qur’an) is

one (and the same), is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or (is it that) Allah sent an incomplete faith and sought their help to complete it? Or they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah the Glorified says: "We have not neglected anything in the book (Qur'an)..." (6:38) and in it is a clarification of everything and He says that one part of the Qur'an verifies another part and that there is no divergence in it as He says: "And if it had been from any other than Allah, they would surely have found in it much discrepancy" (4:82), Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away and its intricacies cannot be cleared except through itself.

Reference: Nahj al-Balagha Sermon 18.

- (16) Imam Jafar Al Sadiq (A.S): Beaware of taqlid, so whoever does taqlid in his religion is destroyed, (then Imam (A.S) recite verse 13 of Surah Al Tawbah).

Reference: Al Aiteqadat by Sheikh Al-Mufeed P.72.

IT IS OBLIGATORY TO REFER TO QUR'AN AND SUNNAH IN EVERY ISSUE

- (1) Imam Muhammad Baqir (A.S): The work of the commanders is to deduce the rules. The one who expelled the Awli al amar and the people to interfere from the houses of the Prophets and Messengers and made people the guide.

Reference: Al Kafi 8 H.92, Wasa'il Shia Vol. 18 H.1

- (2) Imam Ali (A.S): O Kumail! (In religion) there is prophecy, there is prophethood and there is Imamat. After that, there are only those who follow the religion or there are heretics who make false claims and Allah only accept the deeds of the pious. O Kumail, do not accept anything except from us (Ahle Bayt) then you will be from us.

Reference: Tahf al Aql P.118, Wasa'il Shia Vol. 18 H.20.

- (3) Imam Musa Kazim (A.S): O Yunus! Do not be a heretic. Whoever follows his opinion will perish, and whoever abandons the Book of Allah and the words of his Prophet ﷺ will be a disbeliever.

Reference: Usool Kafi 1 Ch.20 H.10, Wasa'il Shia Vol.18 H.6

- (4) Imam Ali (A.S): Whoever takes his religion from the hearsay of the people, then such people destroy it and, whoever adopts his religion from the Qur'an and Sunnah, the mountains will be removed from their place, but he will not deviate from his religion.

Reference: Usool Kafi 1 P.6, Roza tul Wayizen P.22.

IT IS OBLIGATORY TO COPY AHADITHS AND SPREAD THEM AMONG THE PEOPLE

- (1) Imam Jafar Sadiq (A.S): The narrator asked the Imam that a person who narrates your hadiths frequently and spreads them among the people and establishes them in the heart of the people and yous Shiites and

the other is a great worshipper Shiite but does not narrate your hadith So which of them is better? Imam (A.S) replied: Who narrates our hadiths frequently and corrects the hearts of our Shiite is better than the thousands of worshippers.

Reference: Usool Kafi 1 Ch.20 H.3, Bihar Al Anwar 2 H.8, Wasa'il Shia Vol. 18 Ch.8 H.1.

- (2) Prophet Muhammad ﷺ: Whoever memorizes forty hadiths from mu Ummah from which people benefit, then on the day of judgment, Allah will announce him jurist and scholar.

Reference: Wasa'il Shia Vol. 27 Ch.8 H.72, Al Khasal Ch.22 H.17

PREFACE OF WORSHIP

- (1) Imam Muhammad Baqir (A.S): Islam is based on five principles. They are: Prayer, al-Zakat (charity) fasting, Hajj and al-Wilayah. The call to none of the other principles has been so emphatic as it has been to alWilayah. People accepted the other four but they left aside this al-Wilayah.

Reference: Usool Kafi 3 Ch.141 H.4

- (2) Imam Muhammad Baqir (A.S): Islam is based on five things: praying, paying *Zakat*, performing *Hajj*, fasting in the month of *Ramadan* and acknowledging the *wilayah* of *Ahl e Bayt*(A.S). Allah has given leave in the first four things, but He has not given leave in *Wilayah*. Therefore, he who does not have wealth does not have to pay *Zakat*, and e who does not have wealth *Hajj* is not obligatory on him, who is ill he can pray while sitting, standing is not obligatory on him. Similarly it is not obligatory for him to fast in the month of *Ramadan*. But the *Wilayah* of *Ahl e Bayt* is obligatory on every person in any case, whether he is healthy or sick, rich or poor.

Reference: Al Khasal H.21, Wasa'il Shia Vol. 1 Ch.1 H.18

- (3) Prophet Muhammad ﷺ: There is no word except with action and no word and deed except with intention and no word and deed and no intention except when it is in accordance with the Sunnah.
Reference: Usool Kafi 1 H.9, Wasa'il Shia Vol. 1 Ch.5 H.2, Amali Tusi 1 P.346.
- (4) Prophet Muhammad ﷺ: Whoever prays to be seen by people is a polytheist, and whoever does what Allah has commanded him to do, but does it to be seen by people, then he is a polytheist, because Allah does not accept hypocrisy.
Reference: Tafseer Qumi 2 P.47, Wasa'il Shia Vol. 1 Ch.11 H.22.
- (5) Imam Ali (A.S): There are three signs of a hypocrite: (1) when he sees people he worships with happiness and joy (2) when he is alone he laggard (3) he likes to be praised in his works.
Reference: Usool Kafi 2 H.8, Wasa'il Shia Vol. 1 Ch.13 H.1.
- (6) Prophet Muhammad ﷺ: The highest reward is for the worship that is performed in the most secret way.
Reference: Wasa'il Shia Vol. 1 Ch.80 H.17.
- (7) Imam Jafar Sadiq (A.S): If a person receives news of certain reward from the Prophet or Imam for doing a certain deed, and he does that good deed for the sake of gaining that reward, then he will surely get that reward. Even if the rewarding thing was not said by the Prophet or the Imam.
Reference: Sawab al Amal P.160 H.1, Al Mahasin P.25 H.2, Wasa'il Shia Vol. 1 Ch.18 H.1.
- (8) Imam Ali (A.S): The sin that displeases you is better in the view of Allah than the virtue which makes you proud.
Reference: Nehj al Balagha saying 46, Wasa'il Shia Vol. 1 Ch.23 H.16.
- (9) Imam Ali bin Hussain (A.S): The best place of the earth is between Rukn O Maqam, if a person is given as much life as Prophet Noah A.S (i.e.

nine and a half centuries) and he stays in this holy place and fasts during the day and wakes up at night to worship Allah, but when he goes to Allah and our guardianship is not rewarded in his book of deeds, then this great worship will not avail him.

Reference: Wasa'il Shia Vol. 1 Ch.29 H.11, Amali Tusi 1 P.131, Mustadrak al Wasail 1 Ch.27 H.226.

- (10) Imam Muhammad Baqir (A.S): Islam is based on five issues. It is based on Prayer (Salat), charity (alZakat), Hajj, Fasting and al-Wilayah.' Zurara has said, 'I then asked the Imam, "Which of these is more important than the others?"' The Imam said, 'Al-Wilayah is more important. It is the key to the others. The person who possesses Divine Authority is the guide to the other principles.' I then asked, 'which is the next important?' The Imam said, 'Thereafter is Prayer (Salat). The Messenger of Allah has said, "Prayer (Salat) is the pillar of your religion."' I then asked, 'which is the next important among them?' The Imam said, 'Al-Zakat is the one thereafter. Allah has mentioned it next to Prayer (Salat) but He has mentioned Prayer (Salat) first. The Messenger of Allah has said, "Al-Zakat removes sins."' I then asked, 'Which one is important thereafter?' The Imam said, 'Hajj is important thereafter. Allah, the Most Majestic, the Most Holy, has said, "It is a duty of the people to Allah to perform Hajj of the House if they are capable to do so. Whoever rejects it should know that Allah does not need anyone in the world." (3:97) The messenger of Allah has said, "Performing Hajj that is accepted is more virtuous than twenty Rak'at optional Prayer (Salat). Whoever walks around the House seven times and performs the two Rak'at Prayer (Salat) thereafter properly Allah will grant him cover." He (The Messenger of Allah) did say on the ninth of the month of Dil Hajj and on the tenth of the month of Dil Hajj in Muzdalifa (a place in Makka), what he wanted to say.' I then asked, 'Which one is important thereafter?' The Imam said, 'It is fasting.' "I then asked, 'Why is fasting the last of all in importance?' The Imam said, 'The Messenger of Allah has said, "Fasting is a shield against the fire."' The narrator has said that the Imam said, 'The best of all things is that for which, if you miss, you do not find an alternative accept

going back to achieve it. Prayer (Salat), al-Wilayah and Hajj are not of matters replaceable with their own kind. On the other hand if fasting is missed on a journey one has the choice to fast on other days as remedy, or compensate for the sin with expiation and no fasting is necessary as a remedy. In the cases of the other four issues there is no alternative for them.’ The narrator has said that the Imam then said, ‘The topmost, the peak of the issue, the key and the door to it and the pleasure of the Beneficent (Lord) is to obey the Imam Properly after knowing him clearly. Allah, the Most Majestic, the Most Holy, says, “Whoever obeys the Messenger he has obeyed Allah and whoever turns away from such obedience then you should know that We have not sent you to guard them.” (4:80) ‘Without recognizing the Divine Authority of the Imam, the deputy of Allah, no one has the right to receive any reward from Allah, the Most Majestic, the Most Holy. This is true even though in his lifetime he may stand up in worship the whole night, fast during the day, give all his belongings in charity and perform Hajj every year. So also it is if he does not acknowledge the Divine Authority of his Imam with which all of one’s deeds can take place with the guidance of the Imam. Without alWilayah, one is not considered of the people of belief.’ Thereafter the Imam said, ‘Allah will admit, those of them who do good deeds into paradise through His extra mercy.

Reference: Usool Kafi 1 Ch.141 H.5.

- (11) Prophet Muhammad ﷺ: Without intention there is no action and without belief there is no worship and without piety there is no miracle.

Reference: Mustadrak al Wasa’il 1 Ch.5 H.59.

- (12) Imam Ali Raza (A.S): Whoever acts for the sake of Allah, his reward is with Allah, and whoever acts for the sake of the people his reward is with the people. There is no doubt that every hypocrisy is Shirk.

Reference: Mustadrak al Wasa’il 1 Ch.11 H.98.

- (13) Imam Jafar al Sadiq (A.S): Whoever enters this religion through people, they will derive him out of the religion as he enters it, and whoever

enters it through the Book (Quran) and the Sunnah, the mountains may move away from their place, but he will not move away.

Reference: Ghebat Nomani P.22, Mezan al Hikmat 6 P.476.

- (14) Imam Hassan al Askari (A.S): Worship is not about fasting more and praying rather worship is the name of contemplation in divine affairs of Allah, the Most Holy.

Reference: Bihar al Anwar 78 P.373, Usool Kafi 3 Ch.156 H.4

- (15) Imam Ali bin Hussain (A.S): Indeed, those who believe in the leadership of the Imam (Mahdi) in the time of his occultation and wait for his reappearance are better than the people of all times because Allah has given them so much wisdom and understanding that the unseen is like their hand in front of them. Allah has made them like the Mujahideen in terms of position and status who have wielded sword together with the Messenger of Allah. They are the real sincere Shiites and the ones who openly and secretly call us to the religion.

Reference: Al Ehtjaj Tibrisi 2 P.50, Bihar al Anwar 52 P.152.

- (16) Prophet Muhammad ﷺ: Islam is naked, its dress is piety, its adornment is modesty, its abstinence from all sins, its perfection is religion, its fruit is its action, everything has a foundation and the foundation of Islam is the love of my *Ahl e Bayt*.

Reference: Usool Kafi 2 H.2, Bihar al Anwar 27 P.80.

- (17) Imam Jafar al Sadiq (A.S): There are three kinds of worship: there are people who worship Allah, the Most Majestic, the Most Holy, because of fear. This kind of worship is the worship of slaves. There are people who worship Allah, the Most Blessed, the Most High, for His rewards. This is the worship of people for hire. There are people who worship Allah, the Most Majestic, the Most Holy, for His love. This is the worship of free people and this is the best kind of worship.

Reference: Usool Kafi Ch.170 H.5.

THE RULES OF PURIFICATION

- (1) Imam Jafar Sadiq (A.S): Everything is pure until one is aware of its impurity.
Reference: Wasa'il Shia Vol. Ch.37 H.4.
- (2) Imam Jafar Sadiq (A.S): All water is clean until it is found out that it is not clean.
Reference: Faroh Kafi 1 Ch.1 H.2, Wasa'il Shia Vol. 1 Ch.1 H.2, Mustadrak al Wasa'il 1 H.318.
- (3) Imam Jafar Sadiq (A.S): Water cleanses but it is not cleanable.
Reference: Faroh Kafi 1 Ch.1 H.1, Mustadrak al Wasa'il 1 H.296, Wasa'il Shia Vol. 1 Ch.1 H.3.
- (4) Imam Jafar Sadiq (A.S): Sea and ocean water is clean.
Reference: Faroh Kafi 1 Ch.1 H.4, Wasa'il Shia Vol. 1 Ch.2 H.1

THE QUANTITY OF WATER THAT ALWAYS REMAINS CLEAN:

- (5) Imam Jafar Sadiq (A.S): Kur is three Shibr by three Shibr in size i.e. (3x3x3).
Reference: Faroh Kafi 1 Ch.2 H.7, Wasa'il Shia Vol. 1 Ch.10 H.2.
- (6) Imam Jafar Sadiq (A.S): The quantity of one Kur of water is one thousand and two hundred ritl (a certain measurement).
Reference: Faroh Kafi 1 Ch.2 H.6, Wasa'il Shia Vol. 1 Ch.11 H.1.

Explanation:

According to the Balisht (size of one arm), the water may be more or less, because one's arm may be bigger and one's arm may be smaller.

One thousand and two hundred Ratl is equal to three hundred and seventy seven Kilograms (377Kg). Therefore it is better to pay attention to the weight instead of the difference between Balisht (size of arms).

- (7) Imam Jafar Sadiq (A.S): If the quantity of water is one Kur, then things do not make it unclean.

Reference: Faroh Kafi 1 Ch.2 H.1, Wasa'il Shia Vol. 1 Ch.11 H.1.

- (8) Imam Jafar Sadiq (A.S): Water which dogs lick and in which animals urinate and people take baths after sexual activities. If its quantity is one Kur, then such things cannot make it unclean.

Reference: Faroh Kafi 1 Ch.2 H.2, Wasa'il Shia Vol. 1 Ch.9 H.1.

- (9) Imam Jafar Sadiq (A.S): has said that as long as water overwhelms the smell of a dead animal you can take Wudu' with it and drink it, but when the smell changes as well as its taste, then do not take Wudu' with it and do not drink it.

Reference: Faroh Kafi 1 Ch.3 H.3, Al Istibsar 1 H.19.

- (10) Imam Jafar Sadiq (A.S): 'Umayr from Hammad from al-Halabiy who has said the following: "I asked abu 'Abd Allah, 'Alayhi al-Salam, 'Is it permissible to take Wudu' with water which is discolored?' He (the Imam) said, 'You can do so but if you find other water cleanse yourself with it.

Reference: Faroh Kafi 1 Ch.3 H.6, Wasa'il Shia Vol. 1 Ch.3 H.2.

LESS WATER:

EXPLANATION:

If water is less than one Kur it is called less water.

- (11) Imam Jafar Sadiq (A.S): Ali ibn abu Hamzah who has said the following: "I asked abu 'Abd Allah (A.S), about a (pond of) water which is not

running and has a dead animal in it. 'How can one cleanse oneself with such water?' He (the Imam) said, 'You can take Wudu' from the other side and not from the side of the dead animal.

Reference: Faroh Kafi 1 Ch.3 H.5, Wasa'il Shia Vol. 1 Ch.9 H.8.

- (12) Imam Jafar Sadiq (A.S): A man asked abu 'Abd Allah, 'Alayhi al-Salam, when I was present, about a pond of water where a dead animal was found. He (the Imam) said, 'If water is overwhelming and there is no smell in it, then you can take Wudu' with it.

Reference: Faroh Kafi 1 Ch.3 H.4

- (13) Imam Jafar Sadiq (A.S): Has said that as long as water overwhelms the smell of a dead animal you can take Wudu' with it and drink it, but when the smell changes as well as its taste, then do not take Wudu' with it and do not drink it.

Reference: Faroh Kafi 1 Ch.3 H.3, Wasa'il Shia Vol. 1 Ch.8 H.4

- (14) Imam Jafar Sadiq (A.S): Has said that it is permissible to place one's hand in a water container before washing them, provided, urine or things from semen discharge has not reached them; otherwise, one must throw away such water.

Reference: Faroh Kafi1 Ch.8 H.1, Wasa'il Shia Vol. 1 Ch.8 H.3

- (15) Imam Jafar Sadiq (A.S): 'Umayr from Hammad from al-Halabiy who has said the following: "I asked abu 'Abd Allah, 'Alayhi al-Salam, 'Is it permissible to take Wudu' with water which is discolored?' He (the Imam) said, 'You can do so but if you find other water cleanse yourself with it.

Reference: Faroh Kafi 1 Ch.3 H.6, Wasa'il Shia Vol. 1 Ch.3 H.2.

- (16) Prophet Muhammad ﷺ: If a lizard falls into the water, all the water should be wasted.

Reference: Tehzeb al Ahkam1 H.690, Al Istabsar 1 H.113.

FLOWING WATER:

- (17) Imam Jafar Sadiq (A.S): Sea and ocean water is clean.
Reference: Faroh Kafi 1 Ch.1 H.4, Wasa'il Shia Vol. 1 Ch.2 H.1
- (18) Imam Musa Kazim (A.S): It is permissible to perform Wudu with ocean water.
Reference: Wasa'il Shia Vol. 1 Ch.2 H.2.
- (19) Prophet Muhammad ﷺ: Hot water that comes out of the mountains and had smell of sulfur can be used for ablution but not for drinking.
Reference: Wasa'il Shia Vol. 1 Ch.12 H.1, Al Mahasin H.47

RAIN WATER:

- (20) Imam Jafar Sadiq (A.S): Rain water is pure and everything which is rained on is pure.
Reference: faroh Kafi 1 ch.9 H.3, Wasa'il Shia Vol. 1 Ch.6 H.3
- (21) Imam Jafar Sadiq (A.S): If it rains on the roof on which urine is passed and the roof start dripping, then if it rains a lot, then the dripping water is pure.
Reference: Wasa'il Shia Vol. Ch.6 H.1
- (22) Imam Musa Kazim (A.S): once a man asked abu al-Hassan (A.S), about soil which is found with rain water. He (the Imam) said, 'It is not harmful up to three days unless it is found out to have become Najis (unclean) by something after rainfall. If such drops sprinkle after three days, then you must wash, but if the road is clean, then you do not need to wash.
Reference: Faroh Kafi 1 Ch.9 H.4, Wasa'il Shia Vol. 1 Ch.6 H.4

- (23) Imam Jafar Sadiq (A.S): There is nothing wrong with rain mud which contains urine, feces and blood and it contaminates the clothes because rain mud is not Najis (unclean).

Reference: Wasa'il Shia Vol. 1 Ch.6 H.5

- (24) Imam Musa Kazim (A.S): A person who is going through rain water and there is wine in it and his clothes become contaminated with this water, he does not need to wash his clothes or feet, he can offer Prayer (Salat) in that condition because the rain removed the impurity of wine.

Reference: Wasa'il Shia Vol. 1 Ch.6 H.2, Tehzeb al Ahkam 1 H.1297

- (25) Imam Jafar Sadiq (A.S): once a man asked abu 'Abd Allah(A.S) about two drain-shoots; one is rain water and the other urine which mix with each other and drops thereof sprinkle over one's clothes. He (the Imam) said, 'It is not harmful (when it still is raining).

Reference: Faroh Kafi 1 Ch.9 H.1, Wasa'il Shia Vol. 1 Ch.5 H.3

- (26) Imam Jafar Sadiq (A.S): once a man asked abu 'Abd Allah(A.S) 'I sometimes, pass by and water from a drain-shoot falls on me. At such time, I know, people take Wudu'. He (the Imam) said, 'It is not harmful. You do not need to ask (inquire).' I (the narrator) then asked, 'What happens if rain water falls on me and I see its color is changed; there are signs of dirt with it and several drops sprinkle and fall on me, while on the roof of the house people take Wudu'. Should we keep our clothes on us in such condition?' He (the Imam) said, 'It is not harmful. You do not need to wash your clothes. Everything and substance which has become unclean turns clean when rain falls on it.

Reference: Faroh Kafi 1 Ch.9 H.3, Wasa'il Shia Vol. 1 Ch.6 H.3

WELL WATER:

- (1) Imam Ali Raza (A.S): The water of the well is wide and nothing can make it Najis (unclean) unless it causes a change in it.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.1, Mustadrak al Wasa'il 1 H.353

- (2) Imam Jafar Sadiq (A.S): Water does not become polluted because of the living things which do not have spurting blood when a cut is made in its body.

Reference: Faroh Kafi 1 Ch.4 H.4, Wasa'il Shia Vol. 1 Ch.19 H.9

- (3) Imam Jafar Sadiq (A.S): once a man asked abu 'Abd Allah(A.S), about things that fall into the wells. He (the Imam) said, 'Because of rats and similar things, seven buckets of water must be drawn out, unless the water is changed, in which case drawing water out must continue until it becomes clean. If a dog falls in it, if you can, draw all of the water out. Falling in a well of anything without blood like a scorpion or beetle and similar things is not harmful.

Reference: Faroh Kafi 1 Ch.4 H.6, Wasa'il Shia Vol. 1 Ch.19 H.1

- (4) Imam Jafar Sadiq (A.S): once a man asked abu 'Abd Allah(A.S), about a rope made of the hairs of hogs which is used to take out water from the well. Can Wudu' be made with such water? He (the Imam) said, 'It is not harmful.

Reference: Faroh Kafi 1 Ch.4 H.9, Wasa'il Shia Vol. 1 Ch.14 H.2

NOTE: This will be the case if the rope does not touch the water and those who object to the Shiite with this hadith they also have this type of hadith in their books.

- (5) Imam Musa Kazim (A.S): once a man asked abu al-Hassan (A.S), about a well which is five yards or more or less away from a cesspool. Can it be used for Wudu'? He (the Imam) said, 'Shortness or length of distance does not matter. It can be used for Wudu' or Ghusl (bath) if the water has not changed.

Reference: Faroh Kafi 1 Ch.5 H.4, Al Istibsar 1 H.129

- (6) Imam Jafar Sadiq (A.S): If a rat falls into a well and dies, and a person unknowingly performs ablution with this water and prays and washes

his clothes, then the Prayer (Salat) is valid even when it is known that the rat is dead in the well and there is no need to clean the clothes again.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.6, Tehzeb al Ahkam 1 H.671

- (7) Imam Jafar Sadiq (A.S): If a rat falls into the well and comes out alive, there is no problem, but if it dies and bursts in the well, then pull out seven buckets.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.9, Tehzeb al Ahkam 1 H.673

- (8) Imam Jafar Sadiq (A.S): If a bag of dry or wet feces falls into the well, the water in the well will not be Najis (unclean), but the condition is that there is plenty of water (i.e. more than one Kur).

Reference: Wasa'il Shia Vol. 1 Ch.14 H.10, Tehzeb al Ahkam 1 H.1312

- (9) Imam Jafar Sadiq (A.S): If a rat or a cattle falls into a well and dies, and flour is baked with this water, then there is no harm, because whatever is there will be consumed by fire.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.12, Al Istibsar 1 H.74

- (10) Imam Jafar Sadiq (A.S): If garbage falls into the well, there is no harm in performing Wudu.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.14

- (11) Imam Ali Raza (A.S): If drops of urine or blood falls into the well or some feces falls into it, draw a few buckets of water from it and dispose such water away.

Reference: Faroh Kafi 1 Ch.4 H.1, Al Istibsar 1 H.124

- (12) Imam Jafar Sadiq (A.S): If you are Junub (one after carnal relation) and go to the well, but there is nothing to draw water, then perform Tayamum with pure dust, but do not spoil the water of people by entering into the well.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.16, Tehzeb al Ahkam 1 H.535

EXPLANATION:

No one here should understand that why it is forbidden to enter into the well when the water could not become najis (unclean). It should be noted that it is not forbidden to enter into well not because the water will become najis but because people will feel physical hatred or because the soil below will rise and the water will become muddy. Also it is forbidden to enter because there is danger of drowning if one enters the well. Therefore the ruling that water should not become najis is also correct, there is no contradiction between them.

- (13) Imam Jafar Sadiq (A.S): If a small animal dies in the well or a junub (one after sexual relation) man enters it, seven buckets should be drawn, and if a bull dies in the well or wine is poured into it, then all the water will be drawn and dispose such water away.

Reference: Al Istibsar 1 H.93

EXPLANATION:

There will be no contradiction here either. When a small animal falls or a junub man enters, seven buckets should be taken out so that the physical hatred will be removed, otherwise the water will not be najis. Similarly, if a the bull dies or the wine is poured, all the water has to be taken out because if the bull dies in the well, the taste and smell of the water will change, so it will become najis, and the same will happen with wine.

- (14) Imam Musa Kazim (A.S): If a drop of blood or narcotics or urine or wine falls into a well, take out thirty buckets.

Reference: Wasa'il Shia Vol. 1 Ch.15 H.2, Al Istibsar 1 H.95,125.

EXPLANATION:

It is important to clarify here that wine, intoxicants, drops of urine or blood will not make the water impure unless its taste, smell or color changes.

- (15) Imam Jafar Sadiq (A.S): If blood or wine or corpses or pig falls into the well, then it is a rule for all to take out twenty buckets and if there is a bad smell in the well, then enough water should be drawn until the smell is vanished.

Reference: Wasa'il Shia Vol. 1 Ch.15 H.3, Al Istibsar 1 H.96

- (16) Imam Muhammad Baqir (A.S): If a creature from the size of a rat or a cat to the size of a sheep or a goat falls into the well and dies then seven buckets should be taken out, and if any creature up to the size of a donkey and a camel falls down and dies, then one Kur of water should be taken out.

Reference: Wasa'il Shia Vol. 1 Ch.15 H.5, Al Istibsar 1 H.91

- (17) Imam Muhammad Baqir (A.S): If the bird, which is the smallest thing, falls into the well, only one bucket should be taken out.

Reference: Wasa'il Shia Vol. 1 Ch.15 H.5, Al Istibsar 1 H.91

- (18) Imam Jafar Sadiq (A.S): If the urine of a child whose milk has been weaned falls into a well, only one bucket should be drawn, and if the urine of an adult falls, then forty buckets should be drawn out of the well.

Reference: Wasa'il Shia Vol. 1 Ch.16 H.2, Al Istibsar 1 H.90

- (19) Imam Musa Kazim (A.S): If rainwater falls into a well that contains a mixture of human dung or animal dung, then thirty buckets should be taken out, even if the water becomes stinky.

Reference: Wasa'il Shia Vol. 1 Ch.16 H.3, Al Istibsar 1 H.120

- (20) Imam Jafar Sadiq (A.S): If a rat, a cat, a hen, a dog or a bird falls into a well and dies, if it does not smell (cracked) and the taste of the water does not change, it is enough to take out only five bucket, but if the color, smell or taste of the water changes, take out that much water that the smell will vanished.

Reference: Wasa'il Shia Vol. 1 Ch.17 H.6, Al Istibsar 1 H.102

- (21) Imam Jafar Sadiq (A.S): Water does not become polluted because of the living things which do not have spurting blood when a cut is made in its body.
Reference: Faroh Kafi 1 Ch. 4 H.5, Wasa'il Shia Vol. 1 Ch.17 H.10, Tehzeb al Ahkam 1 H.666
- (22) Imam Musa Kazim (A.S): A man who slaughters a sheep and due to the shock it falls into the water well with blood gushing from its veins. Can one take Wudu' from such well? He (the Imam) said, 'One must draw out thirty to forty buckets of water, then one can take Wudu' with its water and it is not harmful.
Reference: Faroh Kafi 1 Ch. 4 H.7, Wasa'il Shia Vol. 1 Ch.21 H.1, Tehzeb al Ahkam 1 H.709, 1288.
- (23) Imam Musa Kazim (A.S): A man who slaughters a chicken or pigeon and it falls into the well, a few buckets of water must be taken out, then one can take Wudu.
Reference: Faroh Kafi 1 Ch. 4 H.7, Wasa'il Shia Vol. 1 Ch.21 H.1, Tehzeb al Ahkam 1 H.709, 1288
- (24) Imam Jafar Sadiq (A.S): A man asked about a well which is used for Wudu' and nearby urine flows. 'Is such a well Najis (unclean)? He (the Imam) replied, 'If the well is above the place where urine flows below the well and there is a distance of three or four yards in between, it does not make anything of the well Najis (unclean) but if the distance is less than this, the well becomes Najis (unclean).
Reference: Wasa'il Shia Vol. 1 Ch.23 H.1, Tehzeb al Ahkam 1 H.832
- (25) Imam Jafar Sadiq (A.S): A man asked if the place is steep and urine flows fast and is not stationary on the ground?' He (the Imam) said, 'If it is not stationary it is not harmful, and even if a little of it is stationary, it does not make a deep hole in the ground to reach the well and it is not harmful to the well, thus it can be used for Wudu'. It is harmful to the well only when all of it (urine) is absorbed in the ground.

Reference: Faroh Kafi 1 Ch.5 H.2, Wasa'il Shia Vol. 1 Ch.24 H.1, Tehzeb al Ahkam 1 H.709, 1293

- (26) Imam Jafar Sadiq (A.S): A man once asked abu Abd Allah (A.S) about the distance needed between a well and a cesspool. He (the Imam) replied, 'If the ground is plain, the distance must be seven yards; and if it is a hillside the distance must be five yards.' He (the Imam) then said, 'Water flows forward in direction, to the right or to the left or from its left side to its right side (in) forward direction but it does not flow backward.

Reference: Faroh Kafi 1 Ch.5 H.3, Wasa'il Shia Vol. 1 Ch.24 H.2, Tehzeb al Ahkam 1 H.129.

ADDITIVE WATER:

EXPLANATION:

Additive water is the water with a definite addition, such as pomegranate water, grape water, berry leaf water and caphour water etc.

- (1) Imam Jafar Sadiq (A.S): Performing Wudu with milk is not permissible under any circumstances.
Reference: Wasa'il Shia Vol. 1 Ch.1 H.1, 2, Tehzeb al Ahkam 1 H.540, 628
- (2) Imam Jafar Sadiq (A.S): Wudu is permissible with Nabid, but this Nabid is only water in which dates are added.
Reference: Wasa'il Shia Vol. 1 Ch.2 H.3
- (3) Imam Jafar Sadiq(A.S): If the grains of the palm changes the color of the water, then Wudu is not permissible,
Reference: Man La Yahduruhu al-Faqih 1 H.20

- (4) Imam Musa Kazim (A.S): It is permissible to perform Wudu and Ghusal with rose water.

Reference: Wasa'il Shia Vol. 1 Ch.3 H.1, Al Istibsar 1 H.27

RULINGS ON LIQUIDS:

- (1) Imam Muhammad Baqir (A.S): When a rat falls into the oil and dies, if the oil is frozen, then throw the rat and the part around it, including the place where it has touched it, and eat the rest (or use it), and if the oil is melted, then it is not permissible to eat it, except it can be used to light a lamp.

Reference: Wasa'il Shia Vol. 1 Ch.5 H.1, Tehzeb al Ahkam 1 H.360

- (2) Imam Ali (A.S): Dinner was cooked, when it was ready, it was found that there was a rat in it. In that case, soup should be poured and the meat should be washed and then eaten.

Reference: Wasa'il Shia Vol. 1 Ch.5 H.3, Tehzeb al Ahkam 1 H.1327

RULINGS ON WATER HEATED BY THE SUN:

- (1) Imam Musa Kazim (A.S): Washing the head and body (taking bath) with water heated by sun rays is unhealthy because it causes Leprosy.

Reference: Wasa'il Shia Vol. 1 Ch.6 H.1, Tehzeb al Ahkam 1 H.1113

- (2) Imam Jafar Sadiq (A.S): Do not use water which is heated by sun rays for Wudu, Ghusl (bath) or to turn flour into dough with it, it causes leprosy.

Reference: Faroh Kafi 1 Ch.10 H.5, Wasa'il Shia Vol. 1 Ch.6 H.2

EXPLANATION:

It should be kept in mind that it is not forbidden to perform Wudu or ghusal with the water heated by sun rays, but it is harmful to health. Imam Jafar Sadiq (A.S) in his other hadith said that there is no harm in performing in Wudu with the water heated by sun rays.

- (3) Imam Muhammad Baqir (A.S): If there is urine on the roof of the house or place where Prayer (Salat)s are offered and then the sun dries the place, then, so you can pray there, that place is clean. But this place should not be a permanent urinal.

Reference: Wasa'il Shia Vol. 1 Ch.29 H.1, Man La Yahduruhu al-Faqih 1 H .732

- (4) Imam Musa Kazim (A.S): There is nothing wrong with praying on mats if they get urine and dry by the sun without being washed.

Reference: Wasa'il Shia Vol. 2 Ch.290 H.3, Al Istibsar 1 H.67

RULLINGS ON WATER OF BATH HOUSES:

- (1) Imam Musa Kazim (A.S): You should enter the bath wearing an apron and keep your eyes down (i.e. do not look at those who bath).

Reference: Wasa'il Shia Vol. Ch.11 H.1, Tehzeb al Ahkam 1 H.1143

- (2) Imam Jafar Sadiq (A.S): If you enter the bathhouse and there is one who has experienced sexual relation and water from them sprinkles on you after you finish. Then it is not harmful.

Reference: Faroh Kafi 1 Ch.10 H.3

- (3) Imam Abu al-Hassan (A.S): Was asked about accumulated water in bathhouses used by people which pollutes clothes. He (the Imam) said, 'It is not harmful.

Reference: Faroh Kafi 1 Ch.10 H.4

RULLINGS ON LEFTOVER WATER:

- (1) Imam Jafar Sadiq (A.S): It is permissible to drink water which is leftover by a woman during her Hayz (menses) but not use it for Wudu.
Reference: Faroh Kafi 1 Ch.7 H.3, Wasa'il Shia Vol. 1 Ch.8 H.1,4
- (2) Imam Jafar Sadiq (A.S): it is permissible to use for Wudu' the leftover water from which a woman after sexual relations has drank if such woman is trustworthy (in matters of cleanliness). She then must wash her hands before placing them in the water container.
Reference: Faroh Kafi 1 Ch.7 H.2, Tehzeb al Ahkam 1 H.633
- (3) Imam Jafar Sadiq (A.S): It is permissible for you to use the leftover from which edible animals have used. You can use it for Wudu' or drink the leftover of the water from which they have drunk.
Reference: Faroh Kafi 1 Ch.6 H.5, Wasa'il Shia Vol. 1 Ch.5 H.1,5
- (4) Imam Jafar Sadiq (A.S): Animals which are haram (not eatable) their leftover water is Makroh.
Reference: Wasa'il Shia Vol. 1 Ch.5 H.2
- (5) Prophet Muhammad ﷺ: Every animal that chews his leftover water and its saliva is *Halal* (permissible).
Reference: Wasa'il Shia Vol. 1 Ch.5 H.4, Tehzeb al Ahkam 1 H.658
- (6) Amir al Mominen Ali (A.S): There is no offence in using the leftover of cats.
Reference: Faroh Kafi 1 Ch.6 H.4, Wasa'il Shia Vol. 1 Ch.2 H.2
- (7) Imam Musa Kazim (A.S): If a pig drinks water from a vessel, the vessel should be washed seven times.
Reference: Wasa'il Shia Vol. 1 Ch.1 H.2
- (8) Imam Jafar Sadiq (A.S): Dog is Najis, one can't perform Wudu with its leftover. Dispose its leftover and wash the vessel with dust first and then with the water.
Reference: Wasa'il Shia Vol. 2 Ch.12 H.2, Tehzeb al Ahkam 1 H.646

- (9) Imam Muhammad Baqir (A.S): There is nothing wrong in performing Wudu or drinking water of a rat's leftover.
Reference: Wasa'il Shia Vol. 1 Ch.9 H.2, 7
- (10) Imam Musa Kazim (A.S): If a lizard small or big or a snake falls into the water but comes out alive, there is nothing wrong with performing Wudu with this water.
Reference: Wasa'il Shia Vol. 1 Ch.9 H.1, Tehzeb al Ahkam 1 H.1326

EXPLANATION:

It is important to clarify here that in the above issues, lizards leftover have been declared to be useable, but in another hadith it is forbidden, because lizards are poisonous. And the scorpion is also poisonous, so a hadith also forbids it, otherwise the ruling for it is the same as for the lizard.

- (11) Imam Musa Kazim (A.S): If something like a scorpion or a ladybug falls into the water and dies, there is nothing wrong with performing Wudu with that water.
Reference: Wasa'il Shia Vol. 1 Ch.10 H.4
- (12) Imam Jafar Sadiq (A.S): There is nothing wrong in using the leftover water of a bird whose meat is *halal* for Wudu or drinking.
Reference: Faroh Kafi Ch.6 H.5, Wasa'il Shia Vol. 1 Ch.4 H.2
- (13) Imam Jafar Sadiq (A.S): It is permissible for you to use the leftover from which edible animals have used. You can use it for Wudu' or drink the leftover of the water from which they have drunk, like a falcon or a hawk or an eagle, unless you see blood on their beaks. If so then do not use it for Wudu' or drinking.
Reference: Faroh Kafi Ch.6 H.5, Wasa'il Shia Vol. 1 Ch.4 H.2
- (14) Imam Jafar Sadiq (A.S): It is not permissible to use the leftover of Jews and Christians.
Reference: Faroh Kafi Ch.7 H.5, Wasa'il Shia Vol. 1 Ch.3 H.1
- (15) Imam Jafar Sadiq (A.S): Imam(A.S) did not like the leftover of a person born out of wedlock, Jews, Christians and pagans and whoever opposed Islam and most serious to him was the leftover of one hostile to Aimmah (A.S).

Reference: Faroh Kafi Ch.7 H.6, Wasa'il Shia Vol. 1 Ch.3 H.2

ISSUES OF PUTTING HANDS IN WATER:

- (1) Imam Jafar Sadiq (A.S): There is nothing If a *junub* (who had carnal relation) man immerses his hands in the water container before washing them, provided that there is no unclean substance on his hands.

Reference: Faroh Kafi Ch.8 H.3, Wasa'il Shia Vol. 1 Ch.7 H.2

- (2) Imam Ali Raza (A.S): There is nothing wrong if a *junub* person (who had a carnal relation) enters the bathroom and immerses his hands in the water.

Reference: Wasa'il Shia Vol. 1 Ch.7 H.3, Tehzeb al Ahkam 1 H.1171

- (3) Imam Jafar Sadiq (A.S): It is permissible to place one's hand in a water container before washing them, provided, urine or things from semen discharge has not reached them, otherwise, one must throw away such water.

Reference: Faroh Kafi Ch.8 H.1

ISSUES OF LAVATORY:

- (1) Imam Jafar Sadiq (A.S): It is not permissible to look at a person's private parts.

Reference: Wasa'il Shia Vol. 1 Ch.1 H.1, Tehzeb al Ahkam 1 H.1149

- (2) Imam Musa Kazim (A.S): It is not permissible for you to relieve yourself of nature's demand in front of the courtyard of a Masjid, banks of canals, places where fruits fall from trees and people's rest area.

Reference: Faroh Kafi Ch.11 H.5, Wasa'il Shia Vol. 1 Ch.2 H.1

- (3) Imam Musa Kazim (A.S): Do not face or turn your back in the direction of al-Ka'bah, when defecating or urinating.

Reference: Faroh Kafi Ch.11 H.5, Wasa'il Shia Vol. 1 Ch.2 H.1

- (4) Imam Ali Raza (A.S): Whoever forgets and starts urinating by mistake and then at the same time remembers it and turn away from it for the sake of honor and respect of the *Kab'ah*, then Allah will forgive his sins before he gets up from that place.

Reference: Wasa'il Shia Vol. 1 Ch.2 H.5, Tehzeb al Ahkam 1 H.1043

- (5) Imam Jafar Sadiq (A.S): Covering the head, mouth and nose when entering the toilet is the Sunnah of the Holy Prophet.

Reference: Wasa'il Shia Vol. 1 Ch.5 H.7

- (6) Imam Jafar Sadiq (A.S): Defecation should be done far away from the people.

Reference: Wasa'il Shia Vol. 1 Ch.4 H.1, Al Mahasin H.145

- (7) Imam Jafar Sadiq(A.S): When going to a bathroom say:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ الْمُخْبِتِ الرَّجْسِ النَّجِسِ الشَّيْطَانِ الرَّجِيمِ

"In the name of Allah, O Lord, I seek protection with You against filth and the filthy, unclean Satan, condemned to be stoned."

Reference: Faroh Kafi Ch.12 H.1, Wasa'il Shia Vol. 1 Ch.5 H.1

- (8) Imam Jafar Sadiq(A.S): When coming out of a restroom say:

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنَ الْخَبِيثِ الْمُخْبِتِ وَ أَمَاطَ عَنِّي الْأَذَى

"In the name of Allah, all praise belongs to Allah who has saved me from filth and filthy materials and has removed from me hardship."

Reference: Faroh Kafi Ch.12 H.1, Wasa'il Shia Vol. 1 Ch.5 H.1

- (9) Imam Jafar Sadiq(A.S): When taking Wudu' say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"I testify that no one, other than Allah, deserves to be worshipped. O Lord, make me of those who repent and of those who cleanse themselves. All praise belongs to Allah, the Cherisher of the worlds."

Reference: Faroh Kafi Ch.12 H.1, Wasa'il Shia Vol. 1 Ch.5 H.1

- (10) Imam Ali Raza(A.S): It is not permissible to talk at the time of defecation until the person is free

Reference: Wasa'il Shia Vol. 1 Ch.6 H.1, Thezeb al Ahkam 1 H.96

- (11) Imam Jafar Sadiq(A.S): There is nothing wrong with remembering Allah even when urinating.
Reference: Wasa'il Shia Vol. 1 Ch.7 H.1, Al Khisal H.23
- (12) Imam Jafar Sadiq(A.S): If you sneeze while urinating, then praise Allah slowly, that is to say *al hamdu lillah*.
Reference: Wasa'il Shia Vol. 1 Ch.7 H.8
- (13) Imam Muhammad Baqir(A.S): If you are defecating and you hear the call to Prayer (Salat), repeat the same words as the *mouzan* is saying.
Reference: Wasa'il Shia Vol. 1 Ch.8 H.1
- (14) Prophet Muhammad ﷺ: Holy prophetﷺ once said to a certain one of his wives, 'Instruct the believing women to wash themselves clean with water thoroughly, it cleanses the surrounding areas and removes the hemorrhoids.
Reference: Faroh Kafi Ch.12 H.12, Wasa'il Shia Vol. 1 Ch.9 H.3
- (15) Imam Jafar Sadiq(A.S): After using toilet if you forget to wash clean your buttocks (because of feces) and take Wudu', then remember after performing Salat (Prayer (Salat)), you must perform your Salat (Prayer (Salat)) again. If you wash your buttocks clean but forget washing your urethra clean and perform Salat (Prayer (Salat)), you must take Wudu', wash your urethra and perform your Salat (Prayer (Salat)) again. It is because urine is not like feces.
Reference: Faroh Kafi Ch.12 H.16, Wasa'il Shia Vol. 1 Ch.10 H.4
- (16) Prophet Muhammad ﷺ: The Holy Prophetﷺ prohibited using one's right hand to wash one's buttocks and urethra.
Reference: Faroh Kafi Ch.12 H.5, Wasa'il Shia Vol. 1 Ch.12 H.1
- (17) Prophet Muhammad ﷺ: It is prohibited to urinate while standing without any disease.
Reference: Wasa'il Shia Vol. 1 Ch.12 H.5, Al Khisal H.72
- (18) Imam Ali Raza(A.S): "A man once asked abu al-Hassan(A.S), 'How is washing oneself after using the toilet done?' He (the Imam) said, 'It is not clean as long as something is there.' I then asked, 'What happens if

everything there is washed clean but smell is there?' He (the Imam) said, 'Smell is not a thing that can be seen.'

Reference: Faroh Kafi Ch.12 H.9, Wasa'il Shia Vol. 1 Ch.13 H.1

- (19) Imam Ali Raza(A.S): One should get rid of remaining feces and urine by washing what is outside of the buttocks and there is no need to enter one's fingers inside.

Reference: Faroh Kafi Ch.12 H.4, Wasa'il Shia Vol. 1 Ch.14 H.1

- (20) Imam Musa Kazim(A.S): It is forbidden to defecate between graves because it may cause madness and insanity.

Reference: Wasa'il Shia Vol. 1 Ch.16 H.2, Al Khisal H.122

- (21) Imam Jafar Sadiq(A.S): If a person is wearing a ring which has the name of Allah or a verse or name of the infallible Imams written on it, he should not wear it while performing *Istinja*, having intercourse or when he is entering in the toilet.

Reference: Wasa'il Shia Vol. 1 Ch.17 H.4, Tehzeb al Ahkam H.82

- (22) Imam Muhammad Baqir(A.S): Excessive sitting in the toilet causes hemorrhoids.

Reference: Wasa'il Shia Vol. 1 Ch.520H.1, Tehzeb al Ahkam H.1041

- (23) Imam Jafar Sadiq(A.S): Brushing your teeth in the toilet causes dullness.

Reference: Wasa'il Shia Vol. 1 Ch.21 H.1, Tehzeb al Ahkam H.85

- (24) Prophet Muhammad ﷺ: It is very important to avoid urine splatter so find a high place or a very dusty (soft) place.

Reference: Wasa'il Shia Vol. 1 Ch.22 H.2, Tehzeb al Ahkam H.87

- (25) Imam Jafar Sadiq(A.S): It is forbidden to urinate in the water (still or flowing).

Reference: Wasa'il Shia Vol. 1 Ch.24 H.2,3,4,5, Al Istibsar 1 H.25

- (26) Prophet Muhammad ﷺ: It is forbidden to sit naked facing the sun or moon while urinating.

Reference: Faroh Kafi Ch.11 H.3, Wasa'il Shia Vol. 1 Ch.25 H.1,2,3

- (27) Imam Jafar Sadiq(A.S): If feces pollutes the body, then pour water on it twice (rubbing with hands is not necessary).

Reference: Faroh Kafi Ch.12 H.7, Wasa'il Shia Vol. 1 Ch.25 H.1,6

- (28) Imam Musa Kazim(A.S): *Wudu* can be performed without *Istinja* after waking up from sleep (i.e. *Istinja* is not obligatory).

Reference: Wasa'il Shia Vol. 1 Ch.27 H.1, Tehzeb al Ahkam 1 H.124

- (29) Imam Jafar Sadiq(A.S), Imam Ali Raza(A.S), Imam Musa Kazim(A.S): If a person farts, it is not obligatory to perform *Istinja*.

Reference: Wasa'il Shia Vol. 1 Ch.27 H.1, Tehzeb al Ahkam 1 H.124

- (30) Imam Ali Raza(A.S): 'One should get rid of remaining feces and urine by washing what is outside of the buttocks and there is no need to enter one's fingers inside.

Reference: Faroh Kafi Ch.12 H.3, Wasa'il Shia Vol. 1 Ch.29 H.1

- (31) Imam Jafar Sadiq(A.S): has said that when the gushing out of urine stops, you can pour water to wash it clean.

Reference: Faroh Kafi Ch.12 H.8, Wasa'il Shia Vol. 1 Ch.31 H.1

- (32) Imam Jafar Sadiq(A.S): It is not permissible to perform *Istinja* with a bone or cow dung.

Reference: Wasa'il Shia Vol. 1 Ch.35 H.2,3,4, Tehzeb al Ahkam 1 H.1053

- (33) Imam Jafar Sadiq(A.S): It is nor permissible for a woman to wash her husband's private parts without any compulsive illness, although there is nothing wrong with a slave girl.

Reference: Wasa'il Shia Vol. 1 Ch.38 H.1, Tehzeb al Ahkam 1 H.1068

- (34) Imam Hussain(A.S): If there is a piece of bread lying in the toilet, it should be picked up, washed with water and eaten. It is pleasing to Allah.

Reference: Wasa'il Shia Vol. 1 Ch.29 H.1,2, Ayoon Akhbar Raza 2 H.154

- (35) Imam Jafar Sadiq(A.S): It is forbidden to clean the stool with bread (sustenance etc.).

Reference: Wasa'il Shia Vol. 1 Ch.40 H.1, Al Mahasin H.85,86

ISSUES OF IMPURITY:

- (1) Imam Jafar Sadiq: If a cloth is contaminated with urine (it is necessary to wash), if it is washed in a bath it is necessary to wash it twice, and if it is washed in a flowing water, it is sufficient to wash it once.
Reference: Wasa'il Shia Vol. 2 Ch.2 H.1, Tehzeb al Ahkam 1 H.717
- (2) Imam Jafar Sadiq: "A man once asked abu 'Abd Allah (A.S) about the urine of a child. He (the Imam) said, 'You must just pour water on it but if the child eats food, wash it clean, and a baby boy or baby girl are the same.'
Reference: Faroh Kafi Ch.35 H. 1,4, Wasa'il Shia Vol. 2 Ch.3 H.2
- (3) Imam Jafar Sadiq: If the baby's urine gets on the cloth and the location is not known, then the whole cloth should be washed.
Reference: Wasa'il Shia Vol. 2 Ch.3 H.3, Tehzeb al Ahkam 1 H.823
- (4) Imam Jafar Sadiq: If a woman has only one shirt and the newborn urinates on it, it is sufficient to wash it only once a day.
Reference: Wasa'il Shia Vol. 2 Ch.4 H.1, Tehzeb al Ahkam 1 H.719
- (5) Imam Ali Raza(A.S): A man once asked al-Rida (A.S), about how one should deal with velvet-like carpet and the beds that come in contact with urine, which are thick and bulky. He (the Imam) said, 'Whatever is on the surface of such items must be washed clean.
Reference: Faroh Kafi Ch.35 H.2, Wasa'il Shia Vol. 2 Ch.5 H.1, Tehzeb al Ahkam 1 H.724

Explanation: This would be acceptable when the mattresses or pillows are very thick, otherwise if they are light, they should be washed in such a way that the place where the urine is placed should be filled with fresh water so that it comes out of the other side.

- (6) Imam Jafar Sadiq: If there is no water for *Istinja* and urine gets on the hand, then it is enough to rub it on the wall or dust.

Reference: Faroh Kafi Ch.35 H.3, Wasa'il Shia Vol. 2 Ch.6 H.1, Tehzeb al Ahkam 1 H.720

- (7) Imam Jafar Sadiq(A.S): If a cloth is polluted with blood or semen and the location is not known, then the whole cloth should be washed.
Reference: Wasa'il Shia Vol. 2 Ch.7 H.2, Tehzeb al Ahkam 1 H.1335
- (8) Imam Musa Kazim(A.S): If there is a semen on the cloth, it is *Makrooh* to spend the night without washing it.
Reference: Wasa'il Shia Vol. 2 Ch.7 H.6
- (9) Imam Jafar Sadiq(A.S): Abu 'Abd Allah (A.S), has said, Wash your clothes because of the urine of inedible animals.
Reference: Faroh Kafi Ch.36 H.3, Wasa'il Shia Vol. 2 Ch.8 H.2
- (10) Imam Muhammad Baqir(A.S): 'It is not necessary for you to wash your clothes because of urine of the edible animals.
Reference: Faroh Kafi Ch.36 H.1, Wasa'il Shia Vol. 2 Ch.9 H.4
- (11) Imam Jafar Sadiq(A.S): Dung of donkeys is not harmful but you must wash clean their urine.
Reference: Faroh Kafi Ch.36 H.6, Wasa'il Shia Vol. 2 Ch.9 H.1
- (12) Imam Jafar Sadiq(A.S): Urine and droppings of the things that fly are not harmful.
Reference: Faroh Kafi Ch.36 H.8, Wasa'il Shia Vol. 2 Ch.10 H.10
- (13) Imam Jafar Sadiq(A.S): The dog is *Najis*. If clothes, utensils or hands are touched, they should be cleansed.
Reference: Wasa'il Shia Vol. 2 Ch.12 H.1, Tehzeb al Ahkam 1 H.759
- (14) Imam Musa Kazim(A.S): if a cloth comes in contact with a pig or wine, then it is not permissible to perform Prayer (Salat) in it, because it is *Najis*.
Reference: Faroh Kafi Ch.38 H.6, Wasa'il Shia Vol. 2 Ch.13 H.2

- (15) Imam Jafar Sadiq(A.S): If your hand touch a disbeliever, it is enough to rub it on the wall or dust but if it touches the enemy of ahl al-bayt, then one should wash his hands.
Reference: Wasa'il Shia Vol. 2 Ch.14 H.4
- (16) Imam Musa Kazim(A.S): If one sleeps in the bed of a Jew or a Christian, one should not pray in these clothes without washing.
Reference: Wasa'il Shia Vol. 2 Ch.14 H.10, Tehzeb al Ahkam H.766
- (17) Imam Musa Kazim(A.S): It is not permissible for a Muslim to make a Majusi(Zoroastrians) sit on his bed, in a mosque, or shake hand with him.
Reference: Wasa'il Shia Vol. 2 Ch.14 H.10, Tehzeb al Ahkam H.766
- (18) Imam Musa Kazim(A.S): If a person buys clothes from a shop and does not know whose it was before, he can offer Prayer (Salat) if he buys from a Muslim, and if he buys from a Christian etc. he cannot offer Prayer (Salat) without washing.
Reference: Wasa'il Shia Vol. 2 Ch.14 H.10, Tehzeb al Ahkam H.766
- (19) Imam Jafar Sadiq(A.S): It is not permissible to eat animals which eats human waste or bird meat and if you came in touch with their sweat then wash it because it is *Najis*.
Reference: Wasa'il Shia Vol. 1 Ch.6 H.1, Tehzeb al Ahkam H.768
- (20) Imam Jafar Sadiq(A.S): It is not permissible to drink the milk of waste eating camel and its sweat is *Najis*.
Reference: Wasa'il Shia Vol. 2 Ch.15 H.2, Tehzeb al Ahkam H.767
- (21) Imam Jafar Sadiq(A.S): If semen pollutes one's clothes, he must wash all of his clothes when he do not know exactly the polluted spot, regardless, if it is a little or large area.
Reference: Faroh Kafi 1 Ch.34 H.3, Wasa'il Shia Vol. 2 Ch.16 H.4

- (22) Imam Jafar Sadiq(A.S): If a man experiences wet dream and his clothes come in contact with semen, he must wash the polluted area. If he thinks, but is not certain and has not seen the polluted area, he must pour water on it. If he is certain that semen has come in contact with his clothes but he has not seen the polluted spot, he must wash all of his clothes, it is better.

Reference: Faroh Kafi 1 Ch.34 H.4, Wasa'il Shia Vol. 2 Ch.16 H.3

- (23) Imam Jafar Sadiq(A.S): If your clothes are polluted because of semen, and you perform Salat (Prayer (Salat)) in them and later you find out that there is semen on it, then you must do your Salat (Prayer (Salat)) again even if the semen is wet or dry.

Reference: Faroh Kafi 1 Ch.34 H.2, Wasa'il Shia Vol. 2 Ch.18 H.1

- (24) Imam Jafar Sadiq(A.S): If a person prays and later finds out that there is urine on his clothes, he should repeat the Prayer (Salat).

Reference: Wasa'il Shia Vol. 2 Ch.19 H.2, Tehzeb al Ahkam H.789

- (25) Imam Muhammad Baqir(A.S): If you find blood and you have other clothes on you, you must remove it and complete your Salat (Prayer (Salat)). However, if you do not have other clothes on you besides that one, you must complete your Salat (Prayer (Salat)). You do not have to perform that Salat (Prayer (Salat)) again if the area covered by that blood is not more than the size of a dirham, and an area of smaller size does not matter, regardless if you have seen it before or not. If you have seen it before and it is bigger than the size of a dirham, but you have missed to wash it and have performed with it many Salat (Prayer (Salat)), you must perform again the Salat (Prayer (Salat)s) you have performed with it.

Reference: Faroh Kafi 1 Ch.37 H.3, Wasa'il Shia Vol. 2 Ch.20 H.6

- (26) Imam Jafar Sadiq(A.S): Your blood to you is less unclean than other people's blood. If you find like sprinkles of your blood on you, it is not harmful; but if it is other people's blood, regardless of its being of a small or large quantity, you must wash it clean.

Reference: Faroh Kafi 1 Ch.37 H.1, Wasa'il Shia Vol. 2 Ch.21 H.2

- (27) Imam Jafar Sadiq(A.S): The blood of things that did not require slaughtering as harmful to one's Salat (Prayer (Salat)). That is, the blood of fish

Reference: Faroh Kafi 1 Ch.37 H.7, Wasa'il Shia Vol. 2 Ch.21 H.2

- (28) Imam Musa Kazim(A.S): The blood of fleas on one's clothes is not harmful even if they are many. So also is the case with similar things, like sprinkled nostril blood which one does not have to wash, but washing it is better.

Reference: Faroh Kafi 1 Ch.37 H.4, Wasa'il Shia Vol. 2 Ch.23 H.3

- (29) Imam Jafar Sadiq(A.S): a man from whose nostril blood flows does not need to wash inside of his nostril ,he only needs to wash what is apparent.

Reference: Faroh Kafi 1 Ch.37 H.5, Wasa'il Shia Vol. 2 Ch.24H.4,Tehzeb al Ahkam H.1335

- (30) Imam Jafar Sadiq(A.S): It is enough to wash around the wound.

Reference: Wasa'il Shia Vol. 2 Ch.24 H.3, Faroh Kafi 3 H.2,3

- (31) Imam Jafar Sadiq(A.S): If a dog pollutes your clothes, and if it is dry, just pour water on your clothes, but if it is wet, then wash them clean.

Reference: Faroh Kafi 1 Ch.38 H.1, Wasa'il Shia Vol. 2 Ch.26 H.3

- (32) Imam Musa Kazim(A.S): It is not obligatory to wash your clothes if they polluted by a dead donkey.

Reference: Wasa'il Shia Vol. 2 Ch.26 H.4, Tehzeb al Ahkam 1 H.813, Al Istibsar H.672

- (33) Imam Musa Kazim(A.S): If a dead dog pollutes your clothes then pouring water on your clothes is enough. Then there is nothing wrong with praying.

Reference: Man La Yahduruhu al-Faqih 1 H.169, Wasa'il Shia Vol. 2 Ch.26 H.6

- (34) Imam Musa Kazim(A.S): If a person goes to a dry faeces that touches his feet and clothes, there is nothing wrong with going to the mosque and praying without washing it.
Reference: Bihar al Anwar 10 P.268, Wasa'il Shia Vol. 2 Ch.26 H.7
- (35) Imam Jafar Sadiq(A.S): There is no harm if the sweat of *Junub*(one who had sexual relation) gets on the clothes and the same rule applies to the menstruating woman.
Reference: Faroh Kafi 1 Ch.33 H.1, Wasa'il Shia Vol. 2 Ch.27 H.1, Al Istibsar H644
- (36) Imam Jafar Sadiq(A.S): If a person gets *Junub* in his clothes and he has no other clothes and no water, he can offer Prayer (Salat) in those clothes, but when he finds water, he should wash them immediately.
Reference: Wasa'il Shia Vol. 2 Ch.27 H.1, Tehzeb al Ahkam H.779, Al Istibsar 1 H.65
- (37) Imam Jafar Sadiq(A.S): It is necessary for a menstruating woman to wash the clothes she is wearing, but she will only wash clothes that have blood on them.
Reference: Wasa'il Shia Vol. 2 Ch.28 H.1, Tehzeb al Ahkam H.796, Al Istibsar 1 H.625
- (38) Imam Jafar Sadiq(A.S): If the sweat of a menstruating woman gets on the clothes, there is nothing wrong with praying in it.
Reference: Wasa'il Shia Vol. 2 Ch.28 H.43, Tehzeb al Ahkam H.793, Al Istibsar 1 H.649
- (39) Imam Musa Kazim(A.S): If there is a room in the house where the sun does not shine and that is used for urination or *Ghusl* is performed there, then if the place becomes dry, then there is nothing wrong in offering Prayer (Salat) there.
Reference: Man La Yahduruhu al-Faqih 1 Ch.30 H.1

- (40) Imam Musa Kazim(A.S): If the mat is soaked with impure water, it is not permissible to offer Prayer (Salat) on it until it is dry.
Reference: Wasa'il Shia Vol. 2 Ch.30 H.2, Tehzeb al Ahkam 2 H.1553
- (41) Imam Musa Kazim(A.S): If the place where the wine was poured and the ground absorbed it, but there is still some moisture left, then if there is no other place, then Prayer (Salat)s can be offered there, but if there is another place available, then it is not permissible.
Reference: Wasa'il Shia Vol. 2 Ch.30 H.5
- (42) Imam Jafar Sadiq(A.S): If a person walks on impure ground and his feet become impure, then if he walks fifteen feet or so on the pure ground, his impurity will disappear.
Reference: Wasa'il Shia Vol. 2 Ch.32 H.1, Faroh Kafi 3 H.1
- (43) Imam Jafar Sadiq(A.S): If a cloth is touched with a corpse before bathing, it is sufficient to wash the place where the corpse touched.
Reference: Wasa'il Shia Vol. 2 Ch.34 H.1, Tehzeb al Ahkam 1 H.811
- (44) Imam Jafar Sadiq(A.S): There is no harm in touching a fox, a rabbit or any other beast, whether it is alive or dead. But the hands should be washed.
Reference: Wasa'il Shia Vol. 2 Ch.35 H.2, Tehzeb al Ahkam 1 H.763,816
- (45) Prophet Muhammad ﷺ: It is forbidden to eat leftover of a mouse.
Reference: Wasa'il Shia Vol. 2 Ch.35 H.1,3, Man La Yahduru al-Faqih 4 H.1
- (46) Imam Musa Kazim(A.S): If some part of the bread is eaten or sniffed by a dog or a rat, the part which is sniffed should be thrown away, then there is no harm in eating the rest.
Reference: Wasa'il Shia Vol. 2 Ch.36 H.1, Tehzeb al Ahkam 1 H.663
- (47) Imam Jafar Sadiq(A.S): It is not permissible to offer Prayer (Salat)s in a house where there is alcohol or any other intoxicant and the same rule applies to clothes that have been alcohol on them.

Reference: Wasa'il Shia Vol. 2 Ch.38 H.6, Tehzeb al Ahkam 1 H.817

- (48) Imam Jafar Sadiq(A.S): There is nothing wrong if saliva of an alcoholic get on the clothes.

Reference: Wasa'il Shia Vol. 2 Ch.39 H.1,2 , Tehzeb al Ahkam 1 H.825,827

- (49) Imam Jafar Sadiq(A.S): There is nothing wrong if vomit gets on the clothes.

Reference: Wasa'il Shia Vol. 2 Ch.48 H.1,2, Tehzeb al Ahkam 1 H.1340, Man La Yahduru al-Faqih 1 H.8

- (50) Imam Jafar Sadiq(A.S): A piece of meat that is cut from a living person or animal is *Najis*.

Reference: Wasa'il Shia Vol. 2 Ch.62 H.1,2, Faroh Kafi 3 H.2

- (51) Prophet Muhammad ﷺ: The skin of a corpse is not cleansed even by dyeing and it is not permissible to offer Prayer (Salat) on it.

Reference: Wasa'il Shia Vol. 2 Ch.61 H.1,2, Tehzeb al Ahkam 2 H.798,799, Man La Yahduru al-Faqih 1 H.162

- (52) Imam Jafar Sadiq(A.S): It is not permissible to drink water in the vessels of gold and silver.

Reference: Wasa'il Shia Vol. 2 Ch.65 H.5, Man La Yahduru al-Faqih 3 H.1030

- (53) Imam Jafar Sadiq(A.S): The use of brass utensils is permissible.

Reference: Wasa'il Shia Vol. 2 Ch.65 H.6, Tehzeb al Ahkam 9 H.393, Man La Yahduru al-Faqih 3 H.1034

- (54) Imam Jafar Sadiq(A.S): An egg hatched from the stomach of a dead chicken is *Halal*.

Reference: Wasa'il Shia Vol. 2 Ch.68 H.4, Faroh Kafi 6 H.3

- (55) Imam Muhammad Baqir(A.S): It is permissible to use the vessels in which Qur'anic verses are written.

Reference: Wasa'il Shia Vol. 2 Ch.78 H.1, Faroh Kafi 6 H..14

- (56) Imam Jafar Sadiq(A.S): It is permissible to eat with Jews, Christians and Magians etc, provided that the food belongs to a Muslim and that non-Muslim wash their hands.

Reference: Wasa'il Shia Vol. 2 Ch.54 H.1, Faroh Kafi 6 H.3

ABLUTION (Wudu)

- (1) Prophet Muhammad ﷺ: The Prayer (Salat) begins with *Wudu* and its *Tehreem* (which makes *halal* things *haram* such as eating and talking etc) is Takbeer and its *Tehleel* (which makes the previous *haram* things *halal* again) is Salam.

Reference: Wasa'il Shia Vol. 1 Ch.1 H.4, Faroh Kafi 3 H.2, Man La Yahduruhu al-Faqih 1 H.68

- (2) Imam Jafar Sadiq(A.S): *Wudu* is a part of faith.

Reference: Faroh Kafi 3 H.8, Wasa'il Shia Vol. 1 Ch.4 H.1

- (3) Imam Muhammad Baqir(A.S): When the time for Prayer (Salat) came, both *Wudu* and Prayer (Salat) become obligatory, and Prayer (Salat) cannot be performed without purification

Reference: Wasa'il Shia Vol. 1 Ch.6 H.1, Tehzeb al Ahkam 1 H.1077

- (4) Imam Jafar Sadiq(A.S): There is no benefit in *Dua* without performing *Wudu*.

Reference: Man La Yahduruhu al-Faqih 1 H.82, Wasa'il Shia Vol. 1 Ch.8 H.3, Sawab al Amaal P.33 H.2

- (5) Imam Jafar Sadiq(A.S): Performing *Wudu* on *Wudu* is light upon light.

Reference: Man La Yahduruhu al-Faqih 1 H.82, Wasa'il Shia Vol. 1 Ch.8 H.4

- (6) Prophet Muhammad ﷺ: Whoever falls asleep in a state of purity will be considered as having spent the whole night in worship of Allah.
Reference: Maani al Akhbar P.234 H.1, Wasa'il Shia Vol. 1 Ch.9 H.3

- (7) Imam Jafar Sadiq(A.S): It is not permissible to enter or sit in a mosque without purification.
Reference: Wasa'il Shia Vol. 1 Ch.10 H.1, Tehzeb al Ahkam 3 H.743

- (8) Imam Jafar Sadiq(A.S): There is no wrong in reciting the Qur'an without *Wudu*. But it is not permissible to touch the letters of the Qur'an.
Reference: Wasa'il Shia Vol. 1 Ch.12 H.1, Tehzeb al Ahkam 1 H.342,343

- (9) Prophet Muhammad ﷺ: It is not permissible to have sexual intercourse with a pregnant woman without performing *Wudu*.
Reference: Wasa'il Shia Vol. 1 Ch.13 H.1, Ilal al-Shara'i P.516 H.5, Al Amali Sadooq P.459 H.1, Man La Yahduruhu al-Faqih 3 H.1712.

- (10) Imam Jafar Sadiq(A.S): If a person wants to have intercourse with his wife again, he should perform *Wudu*.
Reference: Wasa'il Shia Vol. 1 Ch.13 H.2, Kashaf al Ghuma P.302

- (11) Imam Muhammad Baqir(A.S): It is not permissible for a menstruating woman to offer Prayer (Salat)s, but she should perform *Wudu* at the time of every Prayer (Salat) and remember Allah.
Reference: Wasa'il Shia Vol. 1 Ch.14 H.1, Faroh Kafi 3 H.4

- (12) Amir al Mominen Ali (A.S): Pure water is necessary for *Wudu* and *Ghusl*. If pure water is not available, then perform *Tayamum*.
Reference: Wasa'il Shia Vol. 1 Ch.51 H.1

- (13) Amir al Momineen Ali (A.S): As much water is enough for ablution as oil is enough for massage.
Reference: Wasa'il Shia Vol. 1 Ch.52 H.5, Tehzeb al Ahkam 1 H.385, Al Istibsar 1 H.414.

- (14) Imam Jafar Sadiq(A.S): It is not permissible to perform ablution with a tray or pot which has pictures on it or is made of silver.
Reference: Wasa'il Shia Vol. 1 Ch.55 H.1, Tehzeb al Ahkam 1 H.1353

- (15) Imam Hassan Askari(A.S): There is nothing wrong if the water of ablution is poured into a hole in the house which absorbs it.
Reference: Faroh Kafi 3 H.3, Wasa'il Shia Vol. 1 Ch.56 H.1

EXPLANATION:

Benefiting from the Imam's statement is that it is *makroh* to pour ablution water in toilet etc.

- (16) Imam Jafar Sadiq(A.S): A person once asked abu 'Abd Allah(A.S)'Is rinsing one's mouth and nostrils part of Wudu? He (the Imam) said, 'No, they are not part of Wudu.
Reference: Faroh Kafi 1 Ch.16 H.1,3.

- (17) Amir al Momineen Ali (A.S): Read this dua before starting *Wudu* :

بِسْمِ اللَّهِ وَاللَّهِ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

And when you have finished your Wudu, recite this dua :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Referece: Wasa'il Shia Vol. 1 Ch.26 H.7, Al Khasal P.628

EXPLANATION:

There are many more Prayer (Salat)s for *Wudu*, it is not possible to narrate all of them. Please refer to original books.

THE STATE OF ABLUTION (Wudu):

- (1) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O believers! When you rise up for Prayer (Salat), wash your faces and your

hands up to the elbows, wipe your heads, and wipe your feet to the ankles. (Al-Ma'idah , Ayat 6)

- (2) Imam Muhammad Baqir(A.S): This is the method of Wudu'. Take some water in the palm of your right hand washed your face. Then with some water in the palm of your left hand wash your right hand. Then with some water in the palm of your right hand wash your left hand. Then with whatever water left in your hands wipe your head and right foot with right hand and left foot with left hand.

Reference: Faroh Kafi 1 Ch.17 H.4, Wasa'il Shia Vol. 1 Ch.15 H.2

- (3) Imam Muhammad Baqir(A.S): The Wudu of Prophet Muhammad ﷺ
Once Zurarah asked abu Jafar(A.S) about the manner the Messenger ﷺ of Allah would take Wudu' He (the Imam) then asked for a washbasin or a pail with some water in it. He then immersed his right hand in it, took some water in the palm of his hand and poured it on his face. He washed his face with it. He then immersed his left hand in the water and took some water, which he poured on his right forearm, washed therewith his right hand from his elbow to his palm and did not rub it backward to his elbow. He then immersed the palm of his right hand in the water, poured water over his left forearm from the elbow and worked with it as he did with his right hand. He then wiped his head and his feet with moisture in his palm. He did not take new water in his hands. He did not push his hand under his shoelace. He then said, 'Allah, the most Majestic, most Glorious, says, "Believers, when you rise for Salat (Prayer (Salat)) wash your faces and hands." He must not have left any part of his face without being washed. He commanded him to wash his hands upto (from) the elbows. He must not have left his hands without being washed upto (from) the elbows. It is because Allah says, "Wash your faces and hands upto (from) the elbows." He (Allah) then says, "Wipe your heads and feet up to your ankles." If one wipes a part of his head and a part of the backs of his feet between his ankles, it is sufficient.' We then asked, 'What part of the feet is between ankles to the ends of fingers?' He (the Imam) said, 'It is here, the joint below the bones of the leg.' We then asked, 'What exactly is this?' He (the Imam) replied, 'This is of the bones of the leg. The ankle is below this.' We then said, 'May Allah keep you well, is one handful of water sufficient for washing the face and another to wash the forearm?' He (the Imam) said, 'The most you can do is two (washing; washing the face and forearms) which does it all.

Reference: Faroh Kafi 1 Ch.17 H.5, Wasa'il Shia Vol. 1 Ch.15 H.3

- (4) Imam Muhammad Baqir(A.S): The face which Allah, most High, has commanded to wash to the limits of which no one has permission for addition or reduction for addition one cannot receive any reward and for reduction one commits a sin. That limit is the area of the face which one's forefinger, middle finger and thumb cover in width and in depth from the hairline on the forehead down to one's chin and the area of the face over which the two fingers (middle finger and thumb) pass downward is of the face, besides this is not of the face. And temple is not part of the face.
Reference: Faroh Kafi 1 Ch.18 H.1, Wasa'il Shia Vol. 1 Ch.17 H.1
- (5) Imam Muhammad Baqir(A.S): The inner part of ears is not part of the face, nor is it washed or wiped.
Reference: Faroh Kafi 1 Ch.18 H.10, Wasa'il Shia Vol. 1 Ch.18 H.2
- (6) Imam Muhammad Baqir(A.S): It is not necessary to wash inside the beard.
Reference: Faroh Kafi 1 Ch.18 H.2
- (7) Imam Jafar Sadiq(A.S): If a person forgets to wipe his head in Wudu, he should wipe his head with the wetness of Wudu and then wipe his feet and if there is no wetness left on hands, then take it with the beard and if there is no beard, then take it with your eyebrows and eyelids and wipe the head and feet with it, and if there is no wetness left then perform the Wudu again.
Reference: Wasa'il Shia Vol. 1 Ch.21 H.6, Man La Yahduru al-Faqih 1 H.134
- (8) Imam Jafar Sadiq(A.S): It is obligatory to wipe the front of the head.
Reference: Wasa'il Shia Vol. 1 Ch.22 H.1, Tehzeb al Ahkam 1 H.171
- (9) Imam Jafar Sadiq(A.S): If a person considers it obligatory to wash his feet instead of wiping them, then his Wudu is void.
Reference: Faroh Kafi 1 Ch.19 H.7, Wasa'il Shia Vol. 1 Ch.25 H.1,2
- (10) Imam Jafar Sadiq(A.S): Before dipping your hands in water for Wudu, if a person wakes up or because of urinating he should wash his hands once and after defecation wash his hands twice and for *janabah* wash his hands three times.
Reference: Wasa'il Shia Vol. 1 Ch.27 H.1,2, Tehzeb al Ahkam 1 H.96

- (11) Imam Jafar Sadiq(A.S): Wudu is obligatory once and there is no reward for washing it twice and the third time is *bid'ah*.
Reference: Wasa'il Shia Vol. 1 Ch.31 H.3, Tehzeb al Ahkam 1 H.212,213
- (12) Imam Jafar Sadiq(A.S): In Wudu, if after washing one limb it takes so long to wash the other limb that the first limb becomes dry, then Wudu should be performed again.
Reference: Wasa'il Shia Vol. 1 Ch.33 H.2, Tehzeb al Ahkam 1 H.230
- (13) Imam Jafar Sadiq(A.S): Maintain the order between Wudu as Allah the most high has comande. Just start with the face and then wash your hands. Then wipe your head then the feet and do not any limb superior over the other, otherwise Allah's command will be violated. And if you wipe your feet first, then wipe your head first and then repeat the wiping of your feet. So you begin with the organ from which Allah the most high begins.
Reference: Faroh Kafi q Ch.21 H.5, Wasa'il Shia Vol. 1 Ch.34 H.1, Tehzeb al Ahkam 1 H.251
- (14) Imam Mahdi (A.S): It is permissible to wipe both feet together, but if they are wipe separately, start with the right foot.
Reference: Wasa'il Shia Vol. 1 Ch.34 H.5,AL Ihtajaj Tibrisi P.492
- (15) Imam Muhammad Baqir(A.S): If a person washed his hands before face or wipe his feet before washing his hands in Wudu, then Wudu is void and must be repeated.
Reference: Wasa'il Shia Vol. 1 Ch.35 H.1, Tehzeb al Ahkam 1 H.252
- (16) Imam Jafar Sadiq(A.S): If a persn forgets to wash his right arm and washes his left arm and wipe his head and feet and then remembers, he should first wash his right arm and the left arm and then wipe his head and feet and if he remembers later that he forgot to wash his left arm, he should wash only his left arm and then wipe his head and feet and not repeat the part of his face and right arm that he has washed.
Reference: Wasa'il Shia Vol. 1 Ch.35 H.7, Tehzeb al Ahkam 1 H.259
- (17) Imam Jafar Sadiq(A.S): In Wudu, if a person forgets to wipe hs feet or head or to wash any of the limbs mentioned by the Allah the most high

in the Qur'an, he must repeat Wudu and Prayer (Salat) (if he has performed it).

Reference: Wasa'il Shia Vol. 1 Ch.35 H.4, Tehzeb al Ahkam 1 H.258

- (18) Imam Muhammad Baqir (A.S): For wiping the head it is sufficient to wipe a portion of it the size of three fingers and so also is the case of the feet.

Reference: Wasa'il Shia Vol. 1 Ch.24 H.5, Faroh Kafi 1 Ch.25 H.2

- (19) Imam Ali Raza (A.S): It is not permissible to wipe your feet with two fingers, rather it should be done with the whole palm.

Reference: Wasa'il Shia Vol. 1 Ch.24 H.4, Tehzeb al Ahkam 1 H.243, Faroh Kafi 1 Ch.19 H.5

EXPLANATION:

Let no one here understand that there is a contradiction between the sayings of Imam Muhammad Baqir(A.S) and Imam Ali Raza(A.S). It should be noted that there is no contradiction here. There is no problem even if the wiping is done with the palm and there is no problem even with three fingers. At least three fingers and a maximum of the whole palm is the amount. Therefore, it is permissible to do wiping with three fingers or with the palm.

- (20) Imam Ali Raza (A.S): One should place the palm of his hand over his toes and wiped to the ankles over the back of the feet.

Reference: same as above

- (21) Imam Musa Kazim (A.S): In all Prayer (Salat)s, it is permissible for a woman to insert her fingers in her veil and wipe her head without removing the veil, but if she performs Wudu for the evening or morning Prayer (Salat)s, she should remove her veil from her head for wiping.

Reference: Man La Yahduru al-Faqih 1 H.99

- (22) Imam Ali Raza (A.S): In the case of women about Wudu' for Salat (Prayer), Allah has made it obligatory in washing their hands to pour water over the interior side of their forearm and for men to pour water over the exterior side of their forearms.

Reference: Man La Yahduru al-Faqih 1 H.100, Faroh Kafi 1 Ch.18 H.6

- (23) Imam Jafar Sadiq (A.S): It is not permissible to wipe for Wudu over the socks even if the person is suffering from illness.

Reference: Faroh Kafi 1 Ch.20 H.1, Wasa'il Shia Vol. 1 Ch.38 H.2

- (24) Imam Jafar Sadiq (A.S): Taqiyyah is not obligatory before anyone in three things, drinking intoxicating liquor, wiping for Wudu' over the shoes and in Mut'ah during Hajj.

Reference: Faroh Kafi 1 Ch.20 H.1, Wasa'il Shia Vol. 1 Ch.38 H.1

COMPLETE HADITH:

It is narrated from Hababa Walbiyyah that he said: I heard Amir al-Momineen (A.S) say that we, the Ahl al-Bayt, do not use narcotics, do not eat fish without scales and do not wipe on socks, and our Shia should follow us in this regard and follow our way.

Reference: Man La Yahduru al-Faqih 4 .898, Wasa'il Shia Vol. 1 Ch.38 H.9

- (25) Imam Musa Kazim (A.S): It is not permissible for a woman to wipe on her veil instead she should wipe her head.

Reference: Wasa'il Shia Vol. 1 Ch.37 H.4

- (26) Imam Musa Kazim (A.S): If a person wears a bracelet or ring on his arm or hand so tight that he is sure that the water of *Wudu* or *Ghusl* will not go under it, he should move or take it off while performing *Wudu* or *Ghusl*.

Reference: Wasa'il Shia Vol. 1 Ch.41 H.1, Tehzeb al Ahkam 1 H.221, 222

- (27) Imam Jafar Sadiq (A.S): If any person prays and then doubts about his Wudu, then his Prayer (Salat) is valid and there is no need to repeat the Prayer (Salat).

Reference: Wasa'il Shia Vol. 1 Ch.42 H.4, Tehzeb al Ahkam 1 H.264

- (28) Imam Jafar Sadiq (A.S): If any person during Prayer (Salat) doubts that his Wudu is not performed completely, then he should finish his Prayer (Salat) and then repeat the Wudu and Perform the Prayer (Salat) again.

Reference: Faroh Kafi 1 Ch.21 H.3

- (29) Imam Ali Raza (A.S): If a person has broken part (to be washed or wiped for Wudu) with bandage or a wound on them, one must wash the

parts that are not covered by the bandage and leave the parts that are not accessible because of it, one must not remove the bandage and must not play around with the wound.

Reference: Faroh Kafi 1 Ch.21 H.1, Wasa'il Shia Vol. 1 Ch.39 H.1

- (30) Imam Jafar Sadiq (A.S): If a wound is covered with bandage then it is enough to wipe over the bandage.

Reference: Faroh Kafi 1 Ch.21 H.4, Wasa'il Shia Vol. 1 Ch.39 H.3

- (31) Amir al-Momineen Ali (A.S): It is not correct to seek help from another person in Wudu without any compulsion.

Reference: Wasa'il Shia Vol. 1 Ch.47 H.1, Ilal al-shara'i P.278

- (32) Imam Jafar Sadiq (A.S): If one's hand is amputated, he should wash the place where the limb was amputated in Wudu.

Reference: Wasa'il Shia Vol. 1 Ch.49 H.1, Faroh Kafi 3 H.8

- (33) Imam Musa Kazim (A.S): A person once asked abu Abd Allah (A.S), about a cut-off hand for Wudu. He (the Imam) said, one must wash the cut-off part.

Reference: Faroh Kafi 1 Ch.18 H.9, Man La Yahduru al-Faqih 1 H.99

- (34) Imam Jafar Sadiq (A.S): It is permissible to dry the water with a towel after Wudu, but if the water fries up itself, so that's a lot better.

Reference: Wasa'il Shia Vol. 1 Ch.45 H.5, Sawab al Ammal P.32

- (35) Imam Jafar Sadiq (A.S): It is permissible if a person after performing Wudu wipes his body with a cloth but the condition is that the cloth should be clean.

Reference: Wasa'il Shia Vol. 1 Ch.45 H.2, Tehzeb al Ahkam H.1102

- (36) Prophet Muhammad ﷺ: The eyes should be kept open while performing Wudu.

Reference: Wasa'il Shia Vol. 1 Ch.53 H.1, Sawab al Ammal P.33, Ilal al-Shara'i P.280

MATTERS THAT INVALIDATE WUDU:

- (1) Imam Jafar Sadiq (A.S): Five things invalidate Wudu (1) urine (2) Feces (3) sperm (4) fart (5) from the sleep that decline the intellect, but if you can distinguish between voices, Wudu will not be void.
Reference: Faroh Kafi 1 Ch.22 H.57, Man La Yahduru al-Faqih 1 H.5, Wasa'il Shia Vol.1 Ch.2 H.1
- (2) Imam Jafar Sadiq (A.S): It is not obligatory to take Wudu unless one hears gas coming out or sense its smell.
Reference: Faroh Kafi 1 Ch.22 H.2, Wasa'il Shia Vol.1 Ch.1 H.3, Al-Istibsar 1 H.288
- (3) Imam Jafar Sadiq (A.S): It is not necessary to take Wudu because of the coming out of one's buttock, such things as pumpkin seeds or small worms.
Reference: Faroh Kafi 1 Ch.22 H.3, 4, Wasa'il Shia Vol.1 Ch.5 H.1, 2
- (4) Imam Jafar Sadiq (A.S): Vomiting, bleeding of nostrils, cutting hairs or nails, kissing, touching private parts of woman does not invalidate Wudu.
Reference: Faroh Kafi 1 Ch.22 H.8 to 12, Al-Isibsar 1 H.259, Wasa'il Shia Vol.1 Ch.6 H.2 to 8
- (5) Imam Jafar Sadiq (A.S): If blood, pus, Madhi or Wadhi (moisture etc) comes out from both sides, then there is no need to take Wudu or Istinja.
Reference: Man La Yahduru al-Faqih 1 H.138
- (6) Imam Jafar Sadiq (A.S): If a person has touched the inside of his anus or the inside of his penis, then he is obliged to take Wudu again, and if he is in Prayer (Salat), he should take Wudu and pray again, and if he has opened the hole of his penis, then he should take Wudu again and then pray.
Reference: Man La Yahduru al-Faqih 1 H.148
- (7) Imam Jafar Sadiq (A.S): If a person applies *haqna* or *shayaf* (wet and dry anema) and only the medicine comes out, then there is no need to

take Wudu, but if some other material comes out with it, then both *Istinja* and Wudu are obligatory on him.

Reference: Man La Yahduru al-Faqih 1 H.138

- (8) Imam Jafar Sadiq (A.S): Laughing does not invalidate Wudu.

Reference: Faroh Kafi 3 H.6, Wasa'il Shia Vol.1 Ch.6 H.4

ISTIBRA:

- (1) Imam Jafar Sadiq (A.S): The method of Istibra is to press the canal between the anus and the testicals to the cervix (three times). Then he should shake the head of the penis three times and then perform *Istinja*.

Reference: Al-Isibsar 1 H.303, Wasa'il Shia Vol.1 Ch.13 H.2, Man La Yahduru al-Faqih 1 H.148

- (2) Imam Muhammad Baqir (A.S): If a person urinates and there is no water, he should snot from the penis to the edge (i.e. perform *Istinja*), then if anything comes out after Wudu, it is not urine. That is Wudu will not be void.

Reference: Faroh Kafi 1 Ch.3 H.1

- (3) Imam Jafar Sadiq (A.S): If a person urinates and performs *Istinja*, then there is no harm in the flow of moisture even if it reaches his shins.

Reference: Al-Isibsar 1 H.303, Wasa'il Shia Vol.1 Ch.13 H.2, Man La Yahduru al-Faqih 1 H.148

- (4) Imam Muhammad Baqir (A.S): The *Istinja* of ghusal janabah is to urinate before ghusal janabah, if a person performs ghusal and then something comes out his ghusal is void.

Reference: Al-Isibsar 1 H.402, Wasa'il Shia Vol.1 Ch.13 H.3

- (5) Imam Musa Kazim (A.S): If a castrated man who when urinating feels pain and finds wetness time after time. He must take Wudu and pour water on it once a day.
Reference: Wasa'il Shia Vol.1 Ch.13 H.6, Man La Yahduru al-Faqih 1 H.168
- (6) Imam Ali Raza (A.S): A man who has the urge to urinate and cannot hold it any longer, Allah is the foremost to accept apologies, he can allow it to come out in a bag.
Reference: Faroh Kafi 1 Ch.13 H.5, Man La Yahduru al-Faqih 1 H.146

EXPLANATION:

There is mention of blood along with urine in Man La Yahduru al-Faqih and it is also commanded to put cotton in the bag.

Brushing One's Teeth

- (1) Imam Jafar Sadiq (A.S): Brushing one's teeth is of the traditions of the messengers (of Allah).
Reference: Faroh Kafi 1 Ch.15 H.2, Wasa'il Shia Vol.1 Ch.1 H.2
- (2) Imam Muhammad Baqir (A.S): You must not neglect brushing after every third Salat (Prayer) even though it is a light one (brushing).
Reference: Faroh Kafi 1 Ch.15 H.4, Wasa'il Shia Vol.1 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.199
- (3) Prophet Muhammad ﷺ: Brushing should be done during the Wudu of every Prayer (Salat).
Reference: Wasa'il Shia Vol.1 Ch.3 H.2, Man La Yahduru al-Faqih 1 H.1130
- (4) Imam Jafar Sadiq (A.S): A person once asked abu Abd Allah A.S about brushing one's teeth after Wudu. He (the Imam) said, 'Brushing is before Wudu. I then asked, What should one do if he forgets and

remembers only after Wudu? He (the Imam) said, In such case he should brush and then rinse his mouth three times.

Reference: Faroh Kafi 1 Ch.15 H.5, Wasa'il Shia Vol.1 Ch.4 H.1

- (5) Imam Muhammad Baqir (A.S): Brushing one's teeth before Wudu at dawn is of the traditions of the messengers (of Allah).

Reference: Wasa'il Shia Vol.1 Ch.6 H.4, Man La Yahduru al-Faqih 1 H.1393

- (6) Amir Al Momineen (A.S): You must brush your teeth before reciting Quran.

Reference: Faroh Kafi 1 Ch.15 H.4, Wasa'il Shia Vol.1 Ch.9 H.3

- (7) Amir Al Momineen (A.S): The least for brushing is using one's fingers as a tooth brush.

Reference: Faroh Kafi 1 Ch.15 H.4, Wasa'il Shia Vol.1 Ch.1 H.2, Man La Yahduru al-Faqih 1 H.168

- (8) Prophet Muhammad ﷺ: Miswak is made from the branches of a tree.

Reference: Wasa'il Shia Vol.1 Ch.8 H.1,2 , Man La Yahduru al-Faqih 1 H.1125

- (9) Imam Jafar Sadiq (A.S): If the teeth become weak, then the command to brush tooth will be revoked.

Reference: I'll u Sharie P.59 H.1, Wasa'il Shia Vol.1 Ch.10 H.1, Man La Yahduru al-Faqih 1 H.121

- (10) Imam Musa Kazim (A.S): It is forbidden to brush one's teeth in the bathroom or toilet.

Reference: Wasa'il Shia Vol.1 Ch.11 H.1, Man La Yahduru al-Faqih 1 H.110

Rinsing One's Mouth and Nostrils:

- (1) Imam Jafar Sadiq (A.S): You do not have to rinse your mouth and nostril (for Wudu) they are of the inside parts of the body.

Reference: Faroh Kafi 1 Ch.16 H.3

- (2) Imam Jafar Sadiq (A.S): Rinsing one's mouth and nostrils are not part of Wudu.

Reference: Faroh Kafi 1 Ch.16 H.1

Issues Of Tayammum:

- (1) Imam Muhammad Baqir (A.S): If you cannot find water then take Tayammum and perform Salat (Prayer (Salat)).
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Al Istibsar 1 H.548
- (2) Imam Muhammad Baqir (A.S): The method of tayammum is that, thumped your hands on the ground then raised them, and allowed loose soil to fall off them. Then wiped both (sections of) your forehead (the parts above both eyebrows) and (the back of) his palms (hands) only once.

Reference: Faroh Kafi 1 Ch.39 H.1, Wasa'il Shia Vol. 2 Ch.11 H.2

EXPLANATION:

There is also a command to wipe the face in Tayammum, which will be explained later, but wiping on the forehead is the minimum amount.

- (3) Tayammum for the one experiencing Hayd (menses) and sexual relation who cannot find water is the same.

Reference: Faroh Kafi 1 Ch.40 H.6, Wasa'il Shia Vol. 2 Ch.2 H.1

- (4) Imam Jafar Sadiq(A.S): During a journey if you cannot find water when it is time of Salat (Prayer) but it is said that water is nearby.Do not search for water, instead take Tayammum, I fear you may remain behind your companions and you may get lost or be eaten by the beasts.
Reference: Faroh Kafi 1 Ch.40 H.7, Wasa'il Shia Vol. 2 Ch.3 H.2, Al Istibsar 1 H.425
- (5) Imam Jafar Sadiq (A.S): When you come to a well when you have experienced sexual relation and cannot find a bucket or other means to draw water, you must take Tayammum with soil; the Lord of water and the Lord of the soil is one. Do not climb down the well and destroy people's water.
Reference: Faroh Kafi 3 Ch.10 H.6, Wasa'il Shia Vol. 2 Ch.4 H.1, Al Istibsar 1 H.48
- (6) Imam Jafar Sadiq (A.S): If there is any doubt as to whether the water is pure or najis, then leave it and take Tayammum, but if there is water that is pure then take Wudu.
Reference: Faroh Kafi 1 Ch.120 H.44, Wasa'il Shia Vol. 2 Ch.5 H.1
- (7) Imam Jafar Sadiq (A.S): If a person has a broken bone or any disease and there is a fear of water damage, he should take Tayammum.
Reference: Faroh Kafi 1 Ch.39 H.4, Wasa'il Shia Vol. 2 Ch.6 H.1, Tehzeb al Ahkam 1 H.537
- (8) Amir al-Momineen (A.S): Tayammum is not valid from the place you walk on.
Reference: Wasa'il Shia Vol. 2 Ch.8 H.1, Tehzeb al Ahkam 1 H.539
- (9) Amir al-Momineen (A.S): It is prohibited that a man takes Tayammum with the soil of the road.
Reference: Wasa'il Shia Vol. 2 Ch.9 H.1, Tehzeb al Ahkam 1 H.544

- (10) Imam Jafar Sadiq (A.S): In a condition where you cannot find anything other than clay, take Tayammum with it, Allah accepts one's inabilities. Reference: Faroh Kafi 1 Ch.43 H.1, Wasa'il Shia Vol. 2 Ch.9 H.5
- (11) Imam Jafar Sadiq (A.S): If a man who experiences sexual relation during a journey and cannot find anything other than snow or ice, this is like an emergency case and he must take Tayammum. I do not consider it proper for him to return to such land which ruins his religion. Reference: Faroh Kafi 1 Ch.42 H.1, Wasa'il Shia Vol. 2 Ch.9 H.6, Al Istibsar 1 H.554.

Explanation:

It is clear from the Imam's command that Tayammum can be performed with ice under extreme compulsion.

- (12) Imam Jafar Sadiq (A.S): If a person is in a state where there is nothing other than mud, then Tayammum can be performed in the mud. Reference: Wasa'il Shia Vol. 2 Ch.9 H.3, Al Istibsar 1 H.539
- (13) Imam Muhammad Baqir (A.S): It is permissible to perform the Salat (Prayer (Salat)) of a whole day and night with one Tayammum. Reference: Faroh Kafi 1 Ch.40 H.4, Wasa'il Shia Vol. 2 Ch.20 H.1
- (14) Imam Muhammad Baqir (A.S): If water is found when one is performing Salat (Prayer) with Tayammum, It must be discontinued to take Wudu if one has not yet assumed the position of Ruku' once already in the position of Ruku, Salat (Prayer (Salat)) must be continued, Tayammum is one of the two forms of Taharat (cleansing). Reference: Faroh Kafi 1 Ch.40 H.4, Wasa'il Shia Vol. 2 Ch.21 H.1
- (15) Imam Jafar Sadiq (A.S): If means of cleansing water for Ghushl (bath) cannot be found after experiencing sexual relation, one must wipe one's face with (soil for Tayammum) earth, then perform Salat (Prayer (Salat)). When water is found, Ghushl (bath) must be taken and Salat (Prayer (Salat)) so performed is sufficient.

Reference: Faroh Kafi 1 Ch.91 H.1, Wasa'il Shia Vol. 2 Ch.25 H.1,
Tehzeb al Ahkam 1 H.1267

- (16) Imam Jafar Sadiq (A.S): If a person is in danger of being harmed by water and he still intentionally makes himself Junab, he will have to do Ghusal, even if it is harmful, but if he experience night fall, then Tayammum is enough.

Reference: Faroh Kafi 1 Ch.40 H.3, Wasa'il Shia Vol. 2 Ch.14 H.4

- (17) Imam Musa Kazim (A.S): If there are three persons in a journey, one of whom is Junab, the other is dead and the third is without Wuzu, and the time of Prayer (Salat) comes, but they have water only for one, then the Junab will take Ghusal with this water, while the deceased will be buried with Tayyamum and the third will also take Tayyamum.

Reference: Faroh Kafi 1 Ch.68 H.3, Man La Yahduru al-Faqih 1 H.219

- (18) Imam Jafar Sadiq (A.S): If a person during a journey, experiences sexual relation and have water with him very little, he must take Tayammum with soil instead of Ghusal,

Reference: Wasa'il Shia Vol. 2 Ch.19 H.2, Man La Yahduru al-Faqih 1 H.169

- (19) Imam Musa Kazim (A.S): If a person wants to perform Wudu but he does not have water, he should buy it and take Wudu, even if it is expensive, but if he cannot afford it, then he can take Tayyamum.

Reference: Faroh Kafi 1 Ch.34 H.17, Wasa'il Shia Vol. 2 Ch.26 H.1, Man La Yahduru al-Faqih 1 H.71

- (20) Imam Musa Kazim (A.S): If a man is travelling with his wife and he does not enough water for Ghusal, it is Makrooh for him to have intercourse with her, but if lust prevails or there is fear of harm, then he can do so.

Reference: Wasa'il Shia Vol. 2 Ch.27 H.1

- (21) Imam Muhammad Baqir (A.S): It is forbidden to stay in a place where there is no water for Ghusal, etc. even if it is for a legitimate purpose.
Reference: Wasa'il Shia Vol. 2 Ch.28 H.1
- (22) Imam Muhammad Baqir (A.S): If a person sleeps in Masjid al-Haram or Masjid al-Nabwi and becomes Junab, he should not go out of the mosque without performing Tayyamum, then he should do Ghusal, the same rule applies to a woman who menstruates in a mosque.
Reference: Wasa'il Shia Vol. 2 Ch.30 H.2

PREFACE OF GHUSAL

- (1) Imam Muhammad Baqir (A.S): If a person goes to the bath, he should wear an apron from the naval to the knees and then enter in the water.
Reference: Faroh Kafi 6 H.22, Wasa'il Shia Vol. 1 Ch.5 H.1
- (2) Prophet Muhammad ﷺ: It is forbidden to enter in the canals without wearing an apron.
Reference: Wasa'il Shia Vol. 1 Ch.10 H.2, Man La Yahduru al-Faqih 1 H.226
- (3) Imam Muhammad Baqir (A.S): It is permissible to recite Qur'an in the bathroom if you are wearing an apron, and it is forbidden if you are not wearing something.
Reference: Faroh Kafi 6 H.32, Wasa'il Shia Vol. 2 Ch.15 H.1, Man La Yahduru al-Faqih 1 H.233
- (4) Prophet Muhammad ﷺ: It is forbidden to send a woman in to the bathroom (*Hamam*).
Reference: Wasa'il Shia Vol. 1 Ch.16 H.2, Man La Yahduru al-Faqih 4 H.1

- (5) Imam Jafar (A.S) & Musa Kazim(A.S): You should not enter in the bathroom while in a state of
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (6) Imam Jafar Sadiq (A.S): When you get out of a bathroom you should wear a turban
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (7) Imam Jafar Sadiq (A.S): It is *Makroh* to lie down on the floor in the bathroom and rub one's feet with shards.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (8) Imam Muhammad Baqir (A.S): It is permissible to take hoth bath.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (9) Prophet Muhammad ﷺ: The pubic hair should be shaved within forty days in ny case, and if you don't have money then after forty days borrow some money and shave the hairs.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (10) Imam Jafar Sadiq (A.S): There is nothing wrong in dyeing hair.
Reference:
- (11) Prophet Muhammad ﷺ: Black color dye is favouratble.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (12) Imam Jafar Sadiq (A.S): Maintaining beard (i.e. cutting beard) is Sunnah.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (13) Imam Muhammad Baqir (A.S): Beard should be cut on the cheeks and under the chin.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

Explanation:

That is, a beard should be shaped, which is a source of beauty as well as Sunnah.

- (14) Imam Jafar Sadiq (A.S): Excessive touching of the beard (i.e. repeated touching) makes the face look flawed.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (15) Imam Jafar Sadiq (A.S): A beard that is more than a handful will take you to hell.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

Explanation:

That is, it is not permissible to have a beard beyond the grip of the hand.

- (16) Prophet Muhammad ﷺ: It is not permissible to grow hair on the mustache, armpits and under the naval (pubic hair) because the Satan hides himself in it as his refuge.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (17) Imam Jafar Sadiq (A.S): The mustache should be trimmed so that it reaches the edge of the upper lips.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (18) Imam Jafar Sadiq (A.S): Trimming nose hair makes the face beautiful.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (19) Imam Jafar Sadiq (A.S): Combing the head removes the epidemic and combing the beard strengthens the gums.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (20) Prophet Muhammad ﷺ: Anyone who combs while standing will be in debt.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (21) Imam Musa Kazim (A.S): Combing while standing causes weakness of the heart and combing while sitting strengthens the heart and removes dryness of the skin.
Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168
- (22) Imam Musa Kazim (A.S): After combing the head and beard, combing the chest removes grief and epidemic.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

(23) Prophet Muhammad ﷺ: Seven things should be buried:

- 1- hair
- 2- Nails
- 3- Blood
- 4- menstrual blood
- 5- placenta
- 6- tooth
- 7- blood and sweat

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

(24) Imam Jafar Sadiq (A.S): There are three people with whom Allah will not speak on the day of judgement:

- 1- The one who pulls his white hair
- 2- The one who masturbates
- 3- The homosexual.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

(25) Prophet Muhammad ﷺ: Cutting the nails prevents a major disease and abundance in sustenance.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

(26) Prophet Muhammad ﷺ: Men should cut their nails and it is permissible for women to leave a little because it is an adornment for them.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

(27) Prophet Muhammad ﷺ: There are three things in obsession (1) eating mud (2) cutting nails with teeth (3) chewing beard with teeth.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (28) Prophet Muhammad ﷺ: It is not permissible for a woman to leave her pubic hair for more than twenty days.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (29) Imam Muhammad Baqir (A.S): Applying oil at night refreshes the skin and whitens the face.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

- (30) Imam Jafar Sadiq (A.S): A man should not be lubricated all the time. Yes, it is always right for a woman.

Reference: Faroh Kafi 1 Ch.31 H.1, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.168

Explanation:

It means that a man should not be oiled all the time, but a woman can be oiled. There is a hadith that a man should apply oil once or twice from Friday to Friday (i.e. throughout the week).

ISSUES OF GHUSL E JANABAH(BECAUSE OF SEXUAL REALTION)

- (1) Imam Jafar Sadiq (A.S): There are seventeen Ghushl in which three are obligatory:

- 1- Ghushl because of sexual relation
- 2- Ghushl ehram
- 3- Ghushl for touching a dead body.

Reference: Wasa'il Shia Vol. 1 Ch.1 H.4, Tehzeb al Ahkam 1 H.271

- (2) Imam Musa Kazim (A.S): Ghisl of janabah (after sexual relation) is obligatory.
Reference: Wasa'il Shia Vol. 1 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.222
- (3) Prophet Muhammad ﷺ: Ghisl is obligatory because of janabah but it is not obligatory because of faeces.
Reference: Wasa'il Shia Vol. 1 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.175
- (4) Imam Ali Raza (A.S): When the private parts touch each other Ghisl becomes necessary for both man and woman.
Reference: Faroh Kafi 3 H.2, Wasa'il Shia Vol. 1 Ch.6 H.2
- (5) Imam Jafar Sadiq (A.S): If a man allows intercourse to take place in a woman's anus without discharge of semen, Ghisl (bath) is not necessary on neither one of them, but if he discharges, Ghisl (bath) is necessary on him but it is not necessary on the woman.
Reference: Wasa'il Shia Vol. 1 Ch.11 H.1, Man La Yahduru al-Faqih 1 H.185
- (6) Imam Jafar Sadiq (A.S): If a man has sexual intercourse in a woman's anus while the woman is fasting, the woman's fast is valid and there is no Ghisl on her.
Reference: Faroh Kafi 3 H.8, Wasa'il Shia Vol. 1 Ch.12 H.2

EXPLANATION:

This is only when the woman does not experience orgasm and discharge as is explained in the rest of the ahadiths. It would contradict with other hadiths, so this interpretation would be correct.

- (7) Imam Jafar Sadiq (A.S): If a man has intercourse with his wife in her anus, this is also one of the two ways, and because of this he has to take Ghisl.

Reference: Al Istibsar 373, Wasa'il Shia Vol. 1 Ch.12 H.2

EXPLANATION:

This ruling applies to having intercourse with one's wife in the vagina from behind. In addition, we sincerely apologize that if the hadeeth contradicts someone's personal opinion, please change your opinion according to hadith and not the hadith according to your opinion.

- (8) Imam Jafar Sadiq (A.S): If a man has sexual intercourse with his wife and she starts menstruating during Ghusl, then she should not do Ghusl because she has menstruation which invalidates Prayer (Salat), so she should not do Ghusl now.

Reference: Faroh Kafi 3 H.1, Wasa'il Shia Vol. 1 Ch.14 H.1, Tehzeb al Ahkam1 H.1138

EXPLANATION:

That is, Ghusl janabah is not obligatory by itself, but when it is time to do something which is not permissible without purification, then Ghusl janabah will become obligatory. However, hastening to do Ghusl is rewarding.

- (9) Imam Musa Kazim (A.S): When discharge occurs with orgasm then Ghusl is obligatory.

Reference: Faroh Kafi 3 H.7, Wasa'il Shia Vol. 1 Ch.7 H.4

- (10) Imam Jafar Sadiq (A.S): If a woman experiences in her dream what a man does, then if she experiences discharge Ghusl is necessary on her if there is no discharge, Ghusl is not necessary.

Reference: Faroh Kafi 3 H.5, Wasa'il Shia Vol. 1 Ch.7 H.5, Man La Yahduru al-Faqih 1 H.190

- (11) Amir al Momineen (A.S): Ghusl is obligatory only because of the large amount of water i.e. semen, so when he wakes up and does not see semen, ghushl is not obligatory on him.

Reference: Faroh Kafi 3 H.1, Wasa'il Shia Vol. 1 Ch.9 H.1

- (12) Imam Jafar Sadiq (A.S): If a woman who takes Ghusl because of sexual relation, then she finds man's semen after Ghusl, then Ghusl is not necessary again.

Reference: Faroh Kafi 3 H.3, Wasa'il Shia Vol. 1 Ch.13 H.3

EXPLANATION:

Because Ghushl becomes obligatory only because of when private part falls on private part, Ghushl does not become necessary if semen is in or out of the vagina.

- (13) Imam Muhammad Baqir (A.S): When the time of Prayer (Salat) comes then Ghushl and Prayer (Salat) becomes necessary and Prayer (Salat) can not be performed without purification.

Reference: Wasa'il Shia Vol. 1 Ch.14 H.2, Man La Yahduru al-Faqih 1 H.67

- (14) Imam Jafar Sadiq (A.S): Apart from Masjid al Haram and Masjid Nabwi, it is not forbidden for a junub person to sleep in a mosque.

Reference: Faroh Kafi 3 H.4, Wasa'il Shia Vol. 1 Ch.15 H.2

EXPLANATION:

Junub is allowed to sleep in the mosque in the state of necessity and is not considered haram, but junub should be avoided from going to the mosque, as will be explained in the next issue.

- (15) Prophet Muhammad ﷺ: Allah does not like moving hand and feet in a state of Prayer (Salat) and junub person going in the mosque.

Reference: Wasa'il Shia Vol. 1 Ch.15 H.6, Man La Yahduru al-Faqih 4 H.821

- (16) Imam Jafar Sadiq (A.S): It is permissible if one, who experiencing sexual relation or Hayd (menses), picks up something from Masjid, but they must not leave something in Masjid.

Reference: Faroh Kafi 3 H.8, Wasa'il Shia Vol. 1 Ch.17 H.1, Tafseer Qumi 1 P.139

- (17) Imam Muhammad Baqir (A.S): A person can eat by washing his hands and mouth.

Reference: Wasa'il Shia Vol. 1 Ch.19 H.4, Al Istibsar 1 H. 384

- (18) Imam Jafar Sadiq (A.S): It is not permissible for the Junub to apply oil before taking Ghusl.
Reference: Wasa'il Shia Vol. 1 Ch.20 H.1
- (19) Imam Musa Kazim (A.S): There is no problem if Junub and menstruating apply dye.
Reference: Faroh Kafi 3 H.1, Wasa'il Shia Vol. 1 Ch.21 H.1
- (20) Imam Muhammad Baqir (A.S): It is Sunnah to rinse and to put water in the nose before Ghusl, and there is no need to repeat it if one forget this.
Reference: Faroh Kafi 3 H.12, Wasa'il Shia Vol. 1 Ch.23 H.2
- (21) Imam Jafar Sadiq (A.S): A person can sleep in the state of Janabah, but it is Makrooh to do so until he has performed Ghusl or Wudu.
Reference: Wasa'il Shia Vol. 1 Ch.25 H.1, Man La Yahduru al-Faqih 1 H.179

(A) GHUSL -E- TARTIBI:

- (22) Imam Muhammad Baqir (A.S): The method of Ghusl is to begin with your palms (hands) and wash them. Thereafter wash your private parts, then pour water over your head three times, then pour water over the rest of your body twice; over whatever parts water flows, they become clean.
Reference: Faroh Kafi 3 H.1, Wasa'il Shia Vol. 1 Ch.26 H.1
- (23) Imam Jafar Sadiq (A.S): If one's hand is not polluted, one should immerse it in water. One then should begin with one's private parts and wash them clean with three handfuls of water, then pour three handfuls of water on one's head, then pour water twice on one's right shoulder, then on one's left shoulder and over whatever parts water flows: it is sufficient.
Reference: Faroh Kafi 3 H.3, Wasa'il Shia Vol. 1 Ch.26 H.2

EXPLANATION:

The method of Ghusl has been fully explained: first wash the hands and perform Istinja, then wash the head, then pour water on the right shoulder, which reaches the bottom of the foot, then do the same on the left side, then wash the whole body. This is Ghusl, this is the essence of the hadiths narrated from the Imams (A.S). This is a type of Ghusl which is called Ghusl e Tartibi.

- (24) Imam Jafar Sadiq (A.S): If a person performs Ghusl e Tartibi and does not wash his head or any part of the body, it is not enough to wash his limbs after Ghusl, but it is obligatory to repeat the Ghusl.

Reference: Faroh Kafi 3 H.9, Wasa'il Shia Vol. 1 Ch.28 H.1

EXPLANATION:

The point is it is obligatory to establish order in the Ghusl , just as it is obligatory to establish the order in Wudu.

- (25) Imam Ali Raza (A.S): There is no Wudu in Ghusl e Janabah, which means there is no Wudu before Ghusl.

Reference: Wasa'il Shia Vol. 1 Ch.26 H.5, Al Istibsar 1 H.419

(B) GHUSL -E- IRTIMASI:

- (26) Imam Musa Kazim (A.S): If a Junub man stands in the rain for Ghusl e Janabah and washed his head and body in this way, so his Ghusl will be performed.

Reference: Wasa'il Shia Vol. 1 Ch.26 H.4, Tehzeb al Ahkam 1 H.422

- (27) Imam Jafar Sadiq (A.S): If a person dives into the water (several times), then his Ghusl will be performed.

Reference: Faroh Kafi 3 H.5, Wasa'il Shia Vol. 1 Ch.26 H.7

EXPLANATION:

This method of Ghusl e Irtimasi, is if one takes a bath with the intention of Ghusl in the rain or dives into a lot of running water, then the Ghusl will be performed.

- (28) Imam Jafar Sadiq (A.S): If the water reaches the sole of the feet while Ghusl, there is no need to wash the feet separately, but if the place is dirty, then the feet have to be washed.
Reference: Faroh Kafi 1 Ch.28 H.9, Wasa'il Shia Vol. 1 Ch.27 H.2, Man La Yahduru al-Faqih 1 H.53

- (29) Imam Jafar Sadiq (A.S): There is no Mawlat (delay) in Ghusl, that is there is no problem if one limb is washed and the other is delayed.
Reference: Faroh Kafi 3 H.8, Wasa'il Shia Vol. 1 Ch.29 H.2,3

- (30) Imam Ali Raza (A.S): A person is Junub and in the same state he puts on his body a perfume or any oily thing like Roman glue etc. and when he takes a Ghusl and finishes, he sees the mark of the things on his body, so there is no problem.
Reference: Wasa'il Shia Vol. 1 Ch.31 H.3

- (31) Imam Jafar Sadiq (A.S): It is permissible for a man and a woman (husband and wife) to take Ghusl in the same vessel.
Reference: Faroh Kafi 3 H.5, Wasa'il Shia Vol. 1 Ch.32 H.1 to 6

- (32) Imam Jafar Sadiq (A.S): There is Wudu before every Ghusl except Ghusl e Janabah.
Reference: Faroh Kafi 1 Ch.28 H.12, Wasa'il Shia Vol. 1 Ch.35 H.1

- (33) Imam Jafar Sadiq (A.S) & Muhammad Baqir (A.S): It is necessary to bring water to the roots of the hair in Ghusl and if a woman's hair is tied, it is not necessary to open it, but water must reach the roots.
Reference: Faroh Kafi 1 Ch.28 H.17, Wasa'il Shia Vol. 1 Ch.38 H.1

- (34) Imam Jafar Sadiq (A.S): If a person becomes Junub in the month of Ramadan and forgets to do Ghusl until the whole month has passed in that state, then it is obligatory on him to repeat all the fasts and all the Prayer (Salat).
Reference: Wasa'il Shia Vol. 1 Ch.39 H.1, Tehzeb al Ahkam 4 H.938
- (35) Imam Muhammad Baqir (A.S): If there is a wound on the body, and there is a danger of harm from water, it should not be washed while bathing, but only the hand should be wiped on it.
Reference: Faroh Kafi 3 H.2, Wasa'il Shia Vol. 1 Ch.41 H.2
- (36) Imam Jafar Sadiq (A.S): If more Ghusls are gathered together, it is enough for them to take only one Ghusl, that is only one Ghusl e Janabah is enough for all.
Reference: Wasa'il Shia Vol. 1 Ch.42 H.1, Al Istibsar 1 H.222
- (37) Imam Jafar Sadiq (A.S): If you take a Ghusl (bath) after dawn, it is sufficient for Ghusl because of sexual relations, for Friday, the day of 'Arafah, for shaving (during Hajj), offering sacrifice and visiting the House (al-Ka'bah). One Ghusl suffices many reasons for it. And in the case of women. One Ghusl suffices for sexual relation, assuming the state of 'Ihram, Friday, Hayd (menses) and for Eid.
Reference: Faroh Kafi 1 Ch.26 H.1, Wasa'il Shia Vol. 1 Ch.43 H.1
- (38) Amir al Momineen (A.S): If one wants to take Ghusl, first wash both of his arms.
Reference: Wasa'il Shia Vol. 1 Ch.44 H.2, Al Khisal P.630

ISSUES OF MENSTRUATION(HAYD)

- (1) Imam Jafar Sadiq (A.S): The minimum duration of Hayd (menses) is three days and its maximum is ten days.

Reference: Faroh Kafi 1 Ch.1 H.1, Wasa'il Shia Vol. 2 Ch.10 H.1, Man La Yahduru al-Faqih 1 H.194

- (2) Imam Jafar Sadiq (A.S): During her experiencing Hayd (menses) within the date of her Hayd (menses) she must stop performing Prayer (Salat). If blood discharge continues for three days it counts as her period of Hayd (menses); but if blood discharge stops within a day or two, she must take Ghusl and perform her Prayer (Salat).

Reference: Faroh Kafi 1 Ch.1 H.1, Wasa'il Shia Vol. 2 Ch.12 H.2, Man La Yahduru al-Faqih 1 H.194

- (3) Imam Jafar Sadiq (A.S): If she experiences blood discharge for the period ten days for one or two days to complete three days, then what she had experienced before along with this one within ten days all are of her Hayd (menses). If however, for ten days after the first day she experienced blood discharge she does not experience any blood discharge, then one or two days of blood discharge is not of Hayd (menses).

Reference: same as above

- (4) Imam Muhammad Baqir (A.S): If a man who experiences sexual relation with his wife or slave-girl and she finds a great deal of blood discharge that does not stop, not even for one day. She must keep a piece of cotton, if blood is found in the form of a circle around it, it is blood because of virginity. She must take Ghusl, keep the piece of cotton and perform Prayer (Salat). If blood is found to have dipped into the piece of cotton, it is because of Hayd (menses), in which case she must stop performing Prayer (Salat) during the days of her Hayd (menses).

Reference: Faroh Kafi 1 Ch.9 H.2, Wasa'il Shia Vol. 2 Ch.2 H.2, Man La Yahduru al-Faqih 1 H.203

- (5) Imam Jafar Sadiq (A.S): Blood discharged because of Hayd (menses) is hot, thick and of black color. It comes with pressure and hotness. Blood discharge because of Istihadah (irregular menses) is of yellow color and cold.

Reference: Faroh Kafi 1 Ch.7 H.4, Wasa'il Shia Vol. 2 Ch.4 H.1

- (6) Imam Jafar Sadiq (A.S): If a woman had a blood discharge of yellow color in her menstruating days, then it is Hayd (menses), but if she sees yellow discharge after her Hayd then it will be Istihadah (irregular menses).

Reference: Faroh Kafi 1 Ch.3 H.2,3,4 , Wasa'il Shia Vol. 2 Ch.12 H.1, Man La Yahduru al-Faqih 1 H.196

- (7) Imam Jafar Sadiq (A.S): A discharge of yellowish color for two days before Hayd (menses) is of Hayd (menses) and after the days of Hayd (menses) is not of Hayd (menses).

Reference: Faroh Kafi 1 Ch.4 H.1

- (8) Imam Jafar Sadiq (A.S): If a young girl who experiences Hayd (menses) for the first time. In one month she experiences for two days and in the second month for three days and so they are not certain days of known duration every month. She must deal with it like Hayd (menses) and stop performing Prayer (Salat) as long as there is discharge which is not more than ten days. If the duration of her Hayd (menses) in two months remains the same, this establishes a pattern for her Hayd (menses).

Reference: Faroh Kafi 1 Ch.16 H.3

- (9) Imam Muhammad Baqir (A.S): Menstruating woman is not required to perform Qada (compensatory Prayer (Salat)) of Prayer (Salat) but she is required to do Qada (compensatory Prayer (Salat)) of fast of the month of Ramadan.

Reference: Faroh Kafi 1 Ch.9 H.3, Man La Yahduru al-Faqih 1 H.203

- (10) Imam Jafar Sadiq (A.S): If a young woman has a wound in her vagina. She finds bleeding but does not know if it is because of Hayd (menses) or because of the wound and blood flows. She must lie down on her back, raise her legs and place her middle finger inside. If blood comes

from the right side, it is because of Hayd (menses), if it comes from the left side, it is because of the wound.

Reference: Faroh Kafi 1 Ch.5 H.1, Wasa'il Shia Vol. 2 Ch.17 H.2, Man La Yahduru al-Faqih 1 H.203

- (11) Imam Jafar Sadiq (A.S): If a woman who experiences her blood discharge to have stopped but does not know if she is Hayd-free or not. She must stand up with her belly leaned against a wall, place a piece of white cotton in her urethra and raise her right leg. Thereafter she examines the piece of cotton. If there is thick dark color blood, even of the size of the head of a fly, on the tip of the piece of cotton, her Hayd (menses) has not stopped; and if there is no blood on the tip of cotton, she must take Ghusl and perform Prayer (Salat).

Reference: Faroh Kafi 1 Ch.5 H.2, Wasa'il Shia Vol. 2 Ch.17 H.1

- (12) Imam Muhammad Baqir (A.S): If a woman wants Ghusl, she should place a piece of cotton in her urethra. If blood is found on it, she cannot take Ghusl, but if blood is not found on it, she must take Ghusl and if thereafter she finds yellowish discharge she must take Wudu to perform Prayer (Salat).

Reference: Faroh Kafi 1 Ch.5 H.6, Wasa'il Shia Vol. 2 Ch.18 H.1

- (13) Imam Ali Naqi (A.S): If a woman after taking Ghusl (bath), finds drops after drops of discharge. She must stand up against a wall, then instruct a woman to press hard between her hips, because it is something which has remained in her womb that is called shedding, and this takes all of it out.

Reference: Faroh Kafi 1 Ch.10 H.5, Man La Yahduru al-Faqih 1 H.197

- (14) Imam Jafar Sadiq (A.S): If a pregnant woman who experiences blood discharge, she must stop performing Prayer (Salat). Sometimes pregnant women also discharge blood, because the child's food in mother's womb is blood. It (blood) may exceed the amount of food for the child. It (the excess) is then repelled.

Reference: Faroh Kafi 1 Ch.14 H.2, Wasa'il Shia Vol. 2 Ch.49 H.2, Man La Yahduru al-Faqih 1 H.198

- (15) Imam Muhammad Baqir (A.S): If a woman experiencing Hayd (menses) becomes clean at the time of al-'Asr, she is required to perform only Prayer (Salat) in the time of which she has become clean.

Reference: Faroh Kafi 1 Ch.50 H.4

- (16) Imam Musa Kazim (A.S): If a man and woman (husband and wife) have sexual intercourse in her Hayd (menses), then it is obligatory on him to give charity of one dinar, if they have intercourse in the middle of Hayd, then he should give one half of dinar in charity, and if they have intercourse in the end of Hayd, then he should give one fourth of dinar in charity.

Reference: Wasa'il Shia Vol. 2 Ch.28 H.1, Man La Yahduru al-Faqih 1 H.199, 200

- (17) Imam Musa Kazim (A.S): If a man is with his wife on a journey and she is free from menstruation but there is no water for Ghusl, then he can have intercourse with her, but this action is undesirable. It is better not to do it, but if lust prevails, then he can do it.

Reference: Wasa'il Shia Vol. 2 Ch.72 H.2,3,4 , Al Istibsar 1 H.467

- (18) Imam Jafar Sadiq (A.S): The method of Ghusl-e-Janabah and Ghusl-e-Hayd is same for a woman, in the same way, the state of performing Tayammum in exchange of Wudu, Ghusl-e-Janabah and Ghusl-e-Hayd is the same.

Reference: Wasa'il Shia Vol. 2 Ch.23 H.1, 2

- (19) Imam Jafar Sadiq (A.S): If a woman who takes Ghusl (bath) because of Hayd (menses) and there is saffron on her body which is not removed with Ghusl, has said, It is not harmful.

Reference: Faroh Kafi 1 Ch.6 H.5, Man La Yahduru al-Faqih 1 H.208

- (20) Imam Jafar Sadiq (A.S): It is not harmful if a woman uses dye during her Hayd (menses).

Reference: Faroh Kafi 1 Ch.21 H.1, Wasa'il Shia Vol. 2 Ch.42 H.2

EXPLANATION:

It is not forbidden to dye during Hayd (menses), but its prohibition is in the another hadith, as stated in Man La Yahduru al-Faqih Ch.1 Hadees.196, Dyeing should not be done during Hayd (menses) because it is a danger from the devil that her husband may not be inclined towards intercourse. So it became clear that dyeing during Hayd (menses) is not forbidden, but to prevent it from attracting men to intercourse.

- (21) Imam Muhammad Baqir (A.S): If a woman who experiences Hayd (menses) can listen to recitation of the verses of al-Quran that requires prostration. But she must prostrate when she listens to it.

Reference: Faroh Kafi 1 Ch.17 H.3, Wasa'il Shia Vol. 2 Ch.36 H.1

- (22) Imam Jafar Sadiq (A.S): When a woman becomes fifty years old, she does not see anything red, experience Hayd (menses), unless she is from Quraysh.

Reference: Faroh Kafi 1 Ch.20 H.3, Wasa'il Shia Vol. 2 Ch.21 H.2

- (23) Imam Jafar Sadiq (A.S): If a woman whose Hayd (menses) stops for years and it comes back again. She must not perform Prayer (Salat) until she is Hayd (menses) free.

Reference: Faroh Kafi 1 Ch.20 H.1, Wasa'il Shia Vol. 2 Ch.32 H.2

- (24) Imam Jafar Sadiq (A.S): It is not harmful if a woman during her Hayd (menses) uses al-Tawidh (protective sacred expressions from Quran or names of Allah), She can read, write but must not touch it and she cannot write al-Quran.

Reference: Faroh Kafi 1 Ch.18 H.5, Wasa'il Shia Vol. 2 Ch.37 H.2

- (25) Imam Jafar Sadiq (A.S): If a woman Hayd (menses) has stopped for a month. Were it because of pregnancy or something else, you must not give her medicine.

Reference: Faroh Kafi 1 Ch.20 H.2, Wasa'il Shia Vol. 2 Ch.33 H.1

- (26) Imam Musa Kazim (A.S): If a woman's Hayd (menses) stops, apply Mehendi (dye) on her head and her Hayd (menses) will return.

Reference: Faroh Kafi 6 H.6, Wasa'il Shia Vol. 2 Ch.43 H.1

- (27) Imam Jafar Sadiq (A.S): If a woman who thinks it is blood discharge during performing Prayer (Salat). She must feel with her hand. If it is blood discharge, she must discontinue, and if she does not find anything, she must complete her Prayer (Salat).

Reference: Faroh Kafi 1 Ch.15 H.1, Wasa'il Shia Vol. 2 Ch.44 H.1, Man La Yahduru al-Faqih 1 H.198

- (28) Imam Jafar Sadiq (A.S): We (Ahlul Bayt) were hated by the people who are illegitimate or whose mother's got pregnant during Hayd (menses).

Reference: Wasa'il Shia Vol. 2 Ch.51 H.2

- (29) Prophet Muhammad ﷺ: O Ali (A.S)! Only three types of people will hate you :

- 1- One born of adultery (bastard)
- 2- A hypocrite
- 3- One whose mother became pregnant in her Hayd (menses).

Reference: Wasa'il Shia Vol. 2 Ch.24 H.5, Ill us Shaire 1 P.143 H.6

ISSUES OF PUERPERAL

EXPLANATION:

Puerperal blood is the blood that comes to a woman with or after the birth of a child, which lasts for at least one moment and is known for a maximum of ten days. Since puerperal blood is actually menstrual blood which often stops due to pregnancy which starts to flow after birth, so its rules are the same as those of menstruation, the same mehrmat, the same makrohat and the same mustahab that were of Hayd (menses). The secrets and rules of this Ghushl-e-Nafas are the same as of Hayd (menses), and the summary of the rulings is that if she had fixed days for menses then treat the same days of Nafas as menses and if the days were not fixed then she should turn to the woman of her family and if there is a difference between them as well, then for two days she should follow the rules of Nafas and after that she should follow the rules of Istihada (irregular menses). A few issues are also discussed as under.

- (1) Imam Muhammad Baqir (A.S), Imam Jafar Sadiq (A.S): A woman who experiences Nafas will abstain from praying for as many days as she was abstaining in Hayd (menses). After that, if the bleeding does not stop she will take Ghushl-e-Nafas and follow the rules of Istihada (irregular menses).

Reference: Wasa'il Shia Vol. 2 Ch.3 H.1, Tehzeb al Ahkam 1 H. 495

- (2) Imam Muhammad Baqir (A.S): A man can not have sexual intercourse with his wife who is experiencing Nafas. Yes, when the days of childbirth are equal to the days of her Hayd (menses), then he should be careful for one more day and then he should order her to do Ghushl and then he can do it if he wants.

Reference: Wasa'il Shia Vol. 2 Ch.7 H.1, Tehzeb al Ahkam 1 H.505

- (3) Imam Jafar Sadiq (A.S): When the bleeding of a woman experiencing Nafas has been stopped, but she has not yet taken Ghushl, she can have intercourse with her husband if he wishes.

Reference: Wasa'il Shia Vol. 2 Ch.7 H.2, Tehzeb al Ahkam 1 H.476

ISSUES OF ISTIHADA (IRREGULAR MENSES)

- (1) Imam Jafar Sadiq (A.S): One experiencing Istihadah (irregular menses) must wait to complete the number of days of the pattern of her habit of experiencing Hayd (menses) and in such times she must not perform Prayer (Salat) or go close to her husband. When such days are passed but blood discharge continues, she then must place a piece of cotton inside urethra. She must take Ghusl for al-Zuhr and al-'Asr Prayer (Salat) with sometimes delay in that (al-Zuhr) and earlier in this (al-'Asr) and another Ghusl for al-Maghrib and al-'Isha' with sometimes delay for that and earlier for this. She must take a Ghusl for morning with urethra filled with cotton, she must not bend down and must keep her thighs close to each other when sitting, with other parts of her body kept out. Her husband must not go close to her during her time of Hayd (menses) free period. If blood discharge penetrates through the piece of cotton, she must take one Wudu' to enter Masjid, and take Wudu for each Prayer (Salat). In this case her husband can go close to her except in the days of her Hayd (menses).

Reference: Faroh Kafi 1 Ch.7 H.5, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.195

- (2) Imam Jafar Sadiq (A.S): A woman experiences Istihada (irregular menses) will fast in Ramadan except for the days of Hayd (menses), after which she will make up the missed fasts.

Reference: Faroh Kafi 1 Ch.1 H.1, Wasa'il Shia Vol. 2 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.194

- (3) Imam Muhammad Baqir (A.S): The husband can have intercourse with his wife experiencing Istihada (irregular menses), but the condition is that he first orders her to do Ghusl and then he can do it if he wants.

Reference: Wasa'il Shia Vol. 2 Ch.3 H.1

- (4) Imam Jafar Sadiq (A.S): In the case of Istihadah if blood finds its way out through the cotton, she must take Ghusl for every two Prayer (Salat) and one more Ghusl for the Morning Prayer (Salat).

Reference: Faroh Kafi 1 Ch.7 H.7, Wasa'il Shia Vol. 2 Ch.1 H.6

- (5) Imam Jafar Sadiq (A.S): Mustahadah must place cotton one piece after the other piece, perform two Prayer (Salat)s together one after the other with one Ghosl and her husband can come to her if he wants.
Reference: same as above

- (6) Imam Jafar Sadiq (A.S): If Istihada had less blood then she can pray after Wudu.
Reference: same as above

RULLINGS OF DEAD BODY

- (1) Imam Jafar Sadiq (A.S): If dying and separation of body and soul becomes difficult for one, he should be placed where he would perform his Prayer (Salat).
Reference: Faroh Kafi 1 Ch.8 H.2, Wasa'il Shia Vol. 2 Ch.40 H.1
- (2) Imam Musa Kazim (A.S): If dying becomes difficult for a person, recite Surah Ya-Sin and Surah Saffat.
Reference: Faroh Kafi 1 Ch.8 H.5, Wasa'il Shia Vol. 2 Ch.41 H.1
- (3) Imam Jafar Sadiq (A.S): when one is about to die, before he dies, you should dictate to him the two testimonies and al-Walayah (belief in the fact that `A'immah possess Divine Authority).
Reference: Faroh Kafi 1 Ch.7 H.5, Wasa'il Shia Vol. 2 Ch.37 H.2,3
- (4) Imam Jafar Sadiq (A.S): Facing a dying person toward Qiblah is turning his face in that direction such that the undersides of his feet point toward Qiblah.
Reference: Faroh Kafi 1 Ch.7 H.4, Wasa'il Shia Vol. 2 Ch.37 H.3

EXPLANATION:

Some people object to us that the Shittes turn the feet of the deceased towards the Kabah which is an insult to the Kabah. Let me add that first of all no one can show any such statement/hadith of the Prophet ﷺ has said that turning feet towards Kabah is an insult to the Kabah. Then even if it is assumed that there is insult, then all do this insult with the Shitte. It is written in the books of Saud-e-Azam such as Jami-ul- Ramooz Sharh-e-Waqia and Al-Hadiya Part1, that if the sick person prays lying down, he should place his feet towards Kabah, then his face should be towards Qibla. So the interpretation of this issue will be enough for our issues as well.

- (5) Imam Jafar Sadiq (A.S): Satan (devil) plays inside every dead person who is left alone.
Reference: Faroh Kafi 1 Ch.9 H.1, Wasa'il Shia Vol. 2 Ch.35 H.3, Man La Yahduru al-Faqih 1 H.348

- (6) Imam Ali Raza (A.S): If a woman who during her Hayd (menses) sits near the head of one who is about to die, it is not harmful if she is nursing. However, when death approaches, she must move away from places nearby, angels suffer thereby Hayd (menses), same rule is for Junub.
Reference: Faroh Kafi 1 Ch.14 H.1, Wasa'il Shia Vol. 2 Ch.42 H.1, 2, Man La Yahduru al-Faqih 1 H.396

- (7) Prophet Muhammad ﷺ, Imam Ali (A.S), Imam Muhammad Baqir (A.S) , Imam Jafar Sadiq(A.S): When a person dies, his jaws should be closed, his eyes should be closed and he he should be covered wit a cloth/sheet.
Reference: Faroh Kafi 1 Ch.15 H.1, Wasa'il Shia Vol. 2 Ch.43 H.1 to 3

- (8) Imam Jafar Sadiq (A.S): When a person dies, he sees the Messenger of Allah and Ali ibn abu Talib (A.S), and they both gave him the good news.
Reference: Faroh Kafi 1 Ch.11 H.8

- (9) Imam Jafar Sadiq (A.S): When the enemy of Ale Muhammad dies he sees Ali ibn abu Talib (A.S) and regrets.
Reference: Faroh Kafi 1 Ch.11 H.9
- (10) Imam Jafar Sadiq (A.S): When the soul of any one of you reaches this point, he is told, you are now safe from the anxiety and sadness of the worldly matters. It is also said to him, The Messenger of Allah, Ali and Fatimah, Alayhim al-Salam, are in front of you.
Reference: Faroh Kafi 1 Ch.11 H.10
- (11) Imam Jafar Sadiq (A.S): Ali's friend (Shia) sees Ali (A.S) in three places and got happy (1) at the time of death (2) on Sirat (3) on the pool of Al-Kausar.
Reference: Man La Yahduru al-Faqih 2 H.369
- (12) Lighat a lamp in the house where there is a dead body, and it should continue as long as possible.
Reference: Faroh Kafi 1 Ch.93 H.5, Wasa'il Shia Vol. 2 Ch.45 H.1, Man La Yahduru al-Faqih 1 H.843
- (13) Imam Musa Kazim (A.S): A woman, who dies during her child-birth with a great deal of blood discharge, is placed in a clean bag of treated skin up to her bellybutton; then she is shrouded.
Reference: Faroh Kafi 1 Ch.24 H.1, Wasa'il Shia Vol. 2 Ch.46 H.1
- (14) Amir al Momineen Imam Ali (A.S): Nothing of the hairs or nails of a deceased is touched and if any of such things fall off, you must place them in his shroud.
Reference: Faroh Kafi 1 Ch.24 H.1, Wasa'il Shia Vol. 2 Ch.11 H.5, Man La Yahduru al-Faqih 1 H.416
- (15) Prophet Muhammad ﷺ: 'O people, a man in whose home a death takes place, should not wait, expedite their burial, may Allah grant you blessings.
Reference: Faroh Kafi 1 Ch.13 H.2, Man La Yahduru al-Faqih 1 H.388

- (16) Imam Musa Kazim (A.S): One who has died because of drowning or from a sudden shock, he is left for three days before burial, People think he is dead, perhaps he is not dead.
Reference: Faroh Kafi 1 Ch.72 H.2, Wasa'il Shia Vol. 2 Ch.48 H.1, Man La Yahduru al-Faqih 1 H.437
- (17) Imam Jafar Sadiq (A.S): Burial is delayed, unless there is a change, because of five kinds of reasons for death:
- 1- Death because of drowning
 - 2- Sudden shock
 - 3- Internal (illness pain)
 - 4- Crushed under wall
 - 5- Smoke (fumigation).
- Reference: Faroh Kafi 1 Ch.72 H.5, Wasa'il Shia Vol. 2 Ch.48 H.2, Man La Yahduru al-Faqih 1 H.437
- (18) Imam Jafar Sadiq (A.S): Those who are killed in the way of Allah, they are buried as they are found in their clothes, unless found alive, then die in which case Ghusl, shroud, hunut and Prayer (Salat) are done for them.
Reference: Faroh Kafi 1 Ch.73 H.1, Wasa'il Shia Vol. 2 Ch.14 H.1, Man La Yahduru al-Faqih 1 H.444
- (19) Imam Jafar Sadiq (A.S): You must not keep a crucified person on (the woods) for more than three days, after which the deceased must be brought down and buried.
Reference: Wasa'il Shia Vol. 2 Ch.15 H.1
- (20) Amir al Momineen Imam Ali (A.S): If a man who was burnt, then pour water on him well, then perform Prayer (Salat) for the deceased.
Reference: Faroh Kafi 1 Ch.74 H.5, Wasa'il Shia Vol. 2 Ch.16 H.2, Man La Yahduru al-Faqih 1 H.437

- (21) Imam Muhammad Baqir (A.S): If one is killed and only flesh without bones is found, Prayer (Salat) is not obligatory for it. If bones without flesh are found, there is Prayer (Salat) for it.
Reference: Faroh Kafi 1 Ch.74 H.2, Man La Yahduru al-Faqih 1 H.441
- (22) Imam Muhammad Baqir (A.S): Prayer (Salat) is not obligatory for a head found without the body.
Reference: Faroh Kafi 1 Ch.89 H.1
- (23) Imam Jafar Sadiq (A.S): Believing people are very much respectable before Allah. He keeps them in bodies like their bodies.
Reference: Faroh Kafi 1 Ch.90 H.3
- (24) Amir al Momineen Imam Ali (A.S): The worst well in the Hell is the well of Barahut in which the souls (spirits) of unbelievers live.
Reference: Faroh Kafi 1 Ch.71 H.6, Wasa'il Shia Vol. 2 Ch.12 H.3
- (25) Imam Muhammad Baqir (A.S): A miscarried child is buried with his blood in his place (right away).
Reference: Faroh Kafi 1 Ch.75 H.1, Man La Yahduru al-Faqih 1 H.438
- (26) Imam Musa Kazim (A.S): A miscarried child whose body is complete if Ghusl, shroud and grave all of such things are necessary.
Reference: Faroh Kafi 1 Ch.75 H.4
- (27) Imam Jafar Sadiq (A.S): If one dies in a ship in the ocean, the deceased is placed in a vat and with its opening sealed is thrown into the water.
Reference: Faroh Kafi 1 Ch.75 H.6, Man La Yahduru al-Faqih 1 H.348
- (28) Imam Jafar Sadiq (A.S): If people walking during a journey on the sea shore finds a dead man who is naked, thrown out by the ocean and they also are naked except for a loin cloth on them, they do not have extra clothes with them to use as shroud for him. A grave is dug and he is placed in it and with a piece of brick placed on his private parts,

Prayer (Salat) is performed for him and then he is buried. Once a deceased is buried Prayer (Salat) is not performed, nor when he is naked and before his private parts are covered.

Reference: same as above

RULLINGS ON WASHING A DEAD BODY

- (1) Imam Jafar Sadiq (A.S): It is obligatory to give Ghusl to a dead body.
Reference: Faroh Kafi 1 Ch.23 H.2, Wasa'il Shia Vol. 2 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.176
- (2) Imam Jafar Sadiq (A.S): A dead body must be given three Ghusl. One Ghusl with water mixed with Lotus tree leaves, one Ghusl with water mixed with camphor, and one Ghusl with pure water.
Reference: Faroh Kafi 1 Ch.16 H.1, Wasa'il Shia Vol. 2 Ch.2 H.1
- (3) Imam Jafar Sadiq (A.S): Th method of Ghusl to the dead body is turn the bottom of the sole of the dead body's feet toward al-Qiblah (al-Ka'bah) which makes the dead body facing al-Qiblah (al-Ka'bah). Thereafter, soften the joints of the bones of the dead body if possible, if not then leave them alone. First wash the private parts with water mixed with Sidr (berry leaves) and al-Huruz (saltwort), You must give it three Ghusl (baths). Use plenty of water. Rub the belly of the dead body gently. Turn to the head. Begin with the right side of the beard and head, then the left side of the head, beard and face gently and avoid roughing it up. Wash with softness. Then make it lie down on the left side, so the right side is exposed to you. Wash it from head to the toes and rub gently the back and belly, wash it three times; then turn it on its right side to expose the left side to wash it from the head to the toes; rub its back and belly gently and wash it three times. Reach out to its underarms, arms and shoulder with your hand and make its side clean. Whenever you wash, reach with your hand under his shoulders and the inside of his arms. Thereafter make the dead body lie down on

its back; then begin with the private parts with water mixed with camphor and do as you did before. Wash it three times with water mixed with camphor and al-Huruz (saltwort) and rub the belly of the dead body gently. You must then turn to the head and face and do as you did before on both sides, the head and face with water mixed with camphor three times. You must then turn it on its left side, so its right side is exposed. You must then wash it from head to the toes three times. Thereafter you must turn it on its right side to expose its left side. You must then wash it from its head to its toes three times, and push your hand under the shoulder bones of the dead body and arms. The arms and hands must be cleansed along with the sides. Whenever you wash anything, push your hand under the shoulder bones of the dead body and inside of the arms. You must then turn it on its back. You must then wash it with pure water as you did before. You must begin with the private parts, then turn to the head, beard and face to do what you did before with pure water. You must then wrap it with a piece of fabric from the waist down with a great deal of cotton underneath. You must then tie the thighs with a piece of fabric tightly, so nothing can come out. You must not make the dead body sit up or press its belly. You must not fill up the ears with something but if you are afraid of something coming out of the nostrils, you may fill it with cotton; but if you are not afraid do not fill it up with anything. Do not clean underneath the nails of the dead body: and so also is Ghusl for women.

Reference: Faroh Kafi 1 Ch.16 H.5, Wasa'il Shia Vol. 2 Ch.2 H.3, Man La Yahduru al-Faqih 1 H.415

- (4) Imam Jafar Sadiq (A.S): One who gives Ghusl wraps his or her hand with a piece of fabric when giving Ghusl to a dead body.

Reference: Wasa'il Shia Vol. 2 Ch.3 H.2, Man La Yahduru al-Faqih 1 H.417

- (5) Imam Muhammad Baqir (A.S): The Ghusl Janabh and Ghusl for dead body are the same.

Reference: Faroh Kafi 1 Ch.23 H.1, Wasa'il Shia Vol. 2 Ch.31 H.1

- (6) Imam Muhammad Baqir (A.S): If a person died after sexual relation but before Ghusl, only one Ghusl is sufficient for both reasons, each of which is inviolable requiring one inviolable act Ghusl.
Reference: Faroh Kafi 1 Ch.23 H.2, Man La Yahduru al-Faqih 1 H.423
- (7) Imam Jafar Sadiq (A.S): If a woman dies during her childbirth, Ghusl to be given for her is just like cleansing Ghusl after blood discharge is over and so also is the case with a woman during her Hayd (menses) and after sexual relation, only one Ghusl is sufficient.
Reference: Faroh Kafi 1 Ch.24 H.2, Wasa'il Shia Vol. 2 Ch.32 H.3, Man La Yahduru al-Faqih 1 H.416
- (8) Imam Jafar Sadiq (A.S): If anything (blood, urine) comes out after Ghusl, only that part is washed and repeating Ghusl is not required.
Reference: Faroh Kafi 1 Ch.24 H.4, Wasa'il Shia Vol. 2 Ch.32 H.2, Man La Yahduru al-Faqih 1 H.546
- (9) Imam Jafar Sadiq (A.S): If after shrouding a certain part of it (cloth) becomes unclean, it must be cut off and disposed.
Reference: Faroh Kafi 1 Ch.24 H.7, Wasa'il Shia Vol. 2 Ch.32 H.2, Man La Yahduru al-Faqih 1 H.216
- (10) Imam Jafar Sadiq (A.S): If a man dies and there is no one to give him Ghusl except women, then his wife or a relative woman could give him Ghusl. Women just pour water on him. In the case of a woman, her husband gives her Ghusl by reaching with his hand under her shirt.
Faroh Kafi 1 Ch.27 H.1, Wasa'il Shia Vol. 2 Ch.24 H.3, Man La Yahduru al-Faqih 1 H.431
- (11) Imam Jafar Sadiq (A.S): A woman can give Ghul to a child up to three years of age.
Reference: Faroh Kafi 1 Ch.28 H.1, Wasa'il Shia Vol. 2 Ch.23 H.1, Man La Yahduru al-Faqih 1 H.429

- (12) Imam Muhammad Baqir (A.S): If one washes a dead body and keeps the trust, does not make public whatever he sees. Allah grants him forgiveness.

Reference: Faroh Kafi 1 Ch.31 H.2, Wasa'il Shia Vol. 2 Ch.8 H.1

- (13) Imam Jafar Sadiq (A.S): If a Muslim man dies on a journey and there is no other Muslim man with him but there are Christian men with him and his paternal and maternal aunts who are Muslim, his aunts must give him Ghushl from behind his shirt and Christians must not come close to him.

Reference: Faroh Kafi 1 Ch.27 H.12, Wasa'il Shia Vol. 2 Ch.19 H.1, Man La Yahduru al-Faqih 1 H.433

- (14) Imam Jafar Sadiq (A.S): If a woman who dies on a journey and there are no other Muslim women except Christian women and her paternal and maternal uncles. Only the uncles give her Ghushl from behind a shield and water is poured from above the shield. Christian women must not come close to her.

Reference: same as above

- (15) Imam Jafar Sadiq (A.S): If a Muslim woman dies and there are no other Muslim women with her or men of her relatives, then she should be buried without Ghushl and the same rule applies if the deceased is a man and there is no man or relative woman with him.

Reference: Wasa'il Shia Vol. 2 Ch.21 H.2, Man La Yahduru al-Faqih 1 H.431

- (16) It is not permissible to throw water of Ghushl of dead body or his feces in a well, but it should be wasted on the ground.

Reference: Man La Yahduru al-Faqih 1 H.416

HUNUT(RUBBING CAMPHOR) ON A DEAD BODY AND SHROUDING

- (1) Imam Jafar Sadiq (A.S): Prepare good quality shroud for your deceased ones, it is beautification for them.
Reference: Faroh Kafi 1 Ch.20 H.1, Wasa'il Shia Vol. 2 Ch.18 H.3, Man La Yahduru al-Faqih 1 H.409
- (2) Imam Jafar Sadiq (A.S): A deceased is not shrouded in black.
Reference: Faroh Kafi 1 Ch.20 H.10, Wasa'il Shia Vol. 2 Ch.21 H.1
- (3) Prophet Muhammad ﷺ: No other clothes in your clothes is better than white, so dress up and shroud your deceased ones in white.
Reference: Faroh Kafi 1 Ch.20 H.3, Wasa'il Shia Vol. 2 Ch.19 H.2
- (4) Imam Ali Raza (A.S): The covering of Kabah can not be used for shrouding.
Reference: Faroh Kafi 1 Ch.20 H.4, Wasa'il Shia Vol. 2 Ch.22 H.1, Man La Yahduru al-Faqih 1 H.413
- (5) Imam Ali Naqi (A.S): The fabrics made in al-Basrah in the form of Yemenite workmanship out of silk or cotton can be used to shroud a deceased if the amount of cotton in the fabric is more than the amount of silk, then it is permissible to use it for shrouding.
Reference: Faroh Kafi 1 Ch.20 H.11, Wasa'il Shia Vol. 2 Ch.23 H.1, Man La Yahduru al-Faqih 1 H.412
- (6) Imam Muhammad Baqir (A.S): The obligatory shroud is of three clothes and other two is the Sunnah.
Reference: Faroh Kafi 1 Ch.17 H.6, Wasa'il Shia Vol. 2 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.418
- (7) Imam Jafar Sadiq (A.S): A turban is not counted as part of shroud. It is prepared to wrap the body therewith.

Reference: Faroh Kafi 1 Ch.17 H.6, Wasa'il Shia Vol. 2 Ch.2 H.8, Man La Yahduru al-Faqih 1 H.194

- (8) Imam Jafar Sadiq (A.S): Five pieces of fabric must be used for shrouding a woman, of which one is al-Khimar (veil).

Reference: Faroh Kafi 1 Ch.18 H.1, Wasa'il Shia Vol. 2 Ch.2 H.6

- (9) Imam Jafar Sadiq(A.S): Five pieces of cloth are used to shroud a deceased:

- 1- A shirt without button
- 2- A loincloth
- 3- A piece to wrap therewith his midsection
- 4- An overall sheet to wrap him in it
- 5- A turban that is wrapped around his head and the extra is allowed to hang down his chest.

Reference: Faroh Kafi 1 Ch.17 H.10, Wasa'il Shia Vol. 2 Ch.2 H.3

- (10) Imam Jafar Sadiq (A.S): The center of the turban is placed on the head of the deceased and then turned around his head, then the remaining is thrown on his shoulders in opposite sides by throwing the right to the left and the left to the right. Then the remaining is pulled over his chest.

Reference: Faroh Kafi 1 Ch.17 H.11, Man La Yahduru al-Faqih 1 H.416

- (11) Imam Jafar Sadiq (A.S): When applying camphor on a deceased person, apply it on the seven parts of the body which are placed on the ground during Sujud (prostrations), and all of the joints of the body, his head, beard and on his chest.

Reference: Faroh Kafi 1 Ch.17 H.4, Wasa'il Shia Vol. 2 Ch.14 H.1, Man La Yahduru al-Faqih 1 H.416

- (12) Imam Jafar Sadiq (A.S): The procedure of Hnut is same for the man and woman.

Reference: same as above

- (13) Imam Jafar Sadiq (A.S): When you shroud a deceased, scatter fragrant powder and camphor on every piece of the shroud.
Reference: Faroh Kafi 1 Ch.17 H.3, Wasa'il Shia Vol. 2 Ch.15 H.1, Man La Yahduru al-Faqih 1 H.416
- (14) Imam Jafar Sadiq (A.S): There is no need for warming up of water for Ghusl of a deceased, starting up a fire and perfuming the shroud other than camphor.
Reference: Faroh Kafi 1 Ch.19 H.1, Man La Yahduru al-Faqih 1 H.416
- (15) Imam Jafar Sadiq (A.S): The minimum camphor for a deceased is one Mithqal (4.68 g).
Reference: Faroh Kafi 1 Ch.21 H.5, Wasa'il Shia Vol. 2 Ch.3 H.2, Man La Yahduru al-Faqih 1 H.416

EXPLANATION:

One Mithqal is equal to about 4 grams. This is the minimum quantity for the deceased and the maximum is thirteen dhirms.

- (16) Imam Jafar Sadiq (A.S): About Hunut and shrouding a deceased, he (the Imam) has said, Spread al-Hibrah (the large sheet of fabric), then spread the loincloth over which you then spread the shirt. Then turn back upward the front side of the shirt. Then find the ground camphor, place a certain amount of it over his forehead on the place for prostration and then rub camphor over all of his joints from his head down to his toes, on his head, neck, shoulders, and elbows and on all of joints of his hands and legs and on the middle of his palms. Then pick him up and place him on the shirt, then turn the front of the shirt over his front side. The shirt must not have any collar or buttons. Two fresh al-Jaridah (twigs of palm tree), one yard in length are placed with him. One is placed between his knees parallel with his leg and one-half of it parallel with his thigh and the other one under his right armpit. No cotton or camphor is placed in his nostril, eyes, and ears or on his forehead. Then a turban is made for him. The center of the turban is placed on his head and then turned around his head, and then the

remaining is thrown on his shoulders in opposite sides by throwing the right to the left and the left to the right. Then the remaining is pulled over his chest.

Reference: Faroh Kafi 1 Ch.17 H.1, Wasa'il Shia Vol. 2 Ch.14 H.3, Man La Yahduru al-Faqih 1 H.416

The Two Fresh Al-Jaridah (Twigs of Palm Tree)

- (1) Imam Muhammad Baqir (A.S): The two al-Jaridah (twig of palm tree) branches are placed for the reason that torture and recokning is kept away from him as long as the al-Jaridah (twig of palm tree) are fresh.
Reference: Faroh Kafi 1 Ch.22 H.4, Wasa'il Shia Vol. 2 Ch.7 H.1, Man La Yahduru al-Faqih 1 H.407
- (2) Imam Muhammad Baqir (A.S) and Jafar Sadiq (A.S): Two pieces of fresh twigs one yard in length are placed with a deceased, pointing with his hand, one end from collar bones to the hands wrapped with cloth.
Reference: Faroh Kafi 1 Ch.22 H.3, Wasa'il Shia Vol. 2 Ch.10 H.3
- (3) Imam Jafar sadiq (A.S): Two pieces of al-Jaridah (twig of palm tree) are placed with a deceased, one on the right and the other on the left side.
Reference: Wasa'il Shia Vol. 2 Ch.7 H.3
- (4) Imam Ali Naqi (A.S): Al-Jaridah (twig of palm tree) is better bu if you cannot fint it then, you can use twig of al-Khilaf (certain tree).
Reference: Wasa'il Shia Vol. 1 Ch.8 H.1, Man La Yahduru al-Faqih 1 H.404
- (5) Prophet Muhammad ﷺ: It is not harmful if one place twing on the grave.
Reference: Wasa'il Shia Vol. 2 Ch.9 H.1

EXPLANATION:

Al-Jaridah (twig of palm tree) can be placed in any case, whether they are placed with the dead body, or in the grave or over the grave. In any case, they are permissible, but they must be placed because the torture and recokning are kept away as long as the al-Jaridah is fresh. Some people object to us that they put sticks with the deceased and make fun of it. They should know that this Sunnah is present in their books. As stated in Sahih Bukhari Volume 1 Page 606 Hadees 1278 published by Islami Kutab Khana Lahore. Now it should be adopted as Sunnah and not ridiculed.

- (6) Imam Musa Kazim (A.S): It is recommended to place the dust of Imam Hussain (A.S) grave (Khak-e-Shifa) with the deceased and mix it with camphor.
Reference: Wasa'il Shia Vol. 2 Ch.12 H.1, Ehtjaj al Tibrisi 2 P.489

- (7) Imam Musa Kazim (A.S): It is permissible to write Quaranic verses on the shroud.
Reference: Wasa'il Shia Vol. 2 Ch.30 H.1, Kamal ud Din P.39, Ayoon Akhbar al Raza 1 P.100

- (8) Imam Mahdi (ajfs): It is permissible to write the name of the deceased on the shroud.
Reference: Wasa'il Shia Vol. 2 Ch.29 H.3, Ehtjaj al Tibrisi 2 P.489

- (9) Imam Jafar Sadiq (A.S): It is obligatory for a man to give his wife a shroud.
Reference: Wasa'il Shia Vol. 2 Ch.32 H.1, Man La Yahduru al-Faqih 1 H.491

RULLINGS ON GHUSL FOR TOUCHING A DEAD BODY

- (1) Imam Jafar Sadiq (A.S): Those who give Ghusl to a deceased, themselves must take Ghusl. If one kisses a deceased when the dead body is still warm, one is not required to take Ghusl, but if he touches the dead body or kisses it when it has become cold, must take Ghusl and it is not harmful to touch or kiss after the dead body is given Ghusl.
Reference: Faroh Kafi 1 Ch.29 H.1, Wasa'il Shia Vol. 2 Ch.10 H.4, Man La Yahduru al-Faqih 1 H.399
- (2) Imam Jafar Sadiq (A.S): If a man whose clothes become polluted because of contact with a dead body, he must wash the polluted area.
Reference: Faroh Kafi 1 Ch.29 H.4, Man La Yahduru al-Faqih 1 H.400
- (3) Imam Jafar Sadiq (A.S): Ghusl is not obligatory on one because of entering in the grave.
Reference: Faroh Kafi 1 Ch.29 H.5, Wasa'il Shia Vol. 2 Ch.4 H.3
- (4) Imam Jafar Sadiq (A.S): If a man who touches a dead body of an animal it is not necessary for him to take Ghusl, it is only necessary if it is the dead body of a human being.
Reference: Wasa'il Shia Vol. 2 Ch.2 H.2, Man La Yahduru al-Faqih 1 H.399
- (5) Imam Jafar Sadiq (A.S): The method of Ghusl for touching a dead body is the same as Ghusl janabah.
Reference: Faroh Kafi 1 Ch.29 H.4, Wasa'il Shia Vol. 2 Ch.6 H.1, Man La Yahduru al-Faqih 1 H.399
- (6) Imam Jafar Sadiq (A.S): It is not harmful to touch or kiss after the dead body is given Ghusl.
Reference: Wasa'il Shia Vol. 2 Ch.7 H.1

RULLINGS ON FUNERAL

- (1) Imam Jafar Sadiq (A.S): The guardians of a deceased should inform the brothers (in belief) of the deceased about his death so they may attend his funeral services, perform Prayer (Salat) and appeal on his behalf for forgiveness from Allah.
Reference: Faroh Kafi 1 Ch.35 H.2, Wasa'il Shia Vol. 2 Ch.1 H.1

- (2) Imam Ali bin Hussain (A.S): when seeing a dead person would say,

“الحمد لله الذي لم يجعلني من السواد المخترم”

 All praise belongs to Allah who has not placed me among the masses whose lives have already ended.
 Reference: Faroh Kafi 1 Ch.36 H.1, 2, Bihar al Anwar 78 P.266

- (3) Imam Jafar Sadiq (A.S): Walk in front, or behind or on the right or left side of the coffin. Do not walk in front if he is someone opposed to our belief.
Reference: Faroh Kafi 1 Ch.38 H.2, Wasa'il Shia Vol. 2 Ch.5 H.3

- (4) Prophet Muhammad ﷺ: It is makrooh riding behind a coffin.
Reference: Faroh Kafi 1 Ch.29 H.1, Wasa'il Shia Vol. 2 Ch.6 H.1

- (5) Prophet Muhammad ﷺ: One is he who joins a funeral procession. He has no command to return home before the burial is complete, or he is given permission to return.
Reference: Faroh Kafi 1 Ch.40 H.2, Man La Yahduru al-Faqih 1 H.452

- (6) Imam Muhammad Baqir (A.S): If one lifts up (the coffin of) a deceased person from all of its four corners (at different times), Allah forgives his forty major sins.
Reference: Faroh Kafi 1 Ch.42 H.2, Wasa'il Shia Vol. 2 Ch.7 H.1

- (7) Imam Musa Kazim (A.S): Once, I heard the Imam saying, 'It is of the Sunnah (noble tradition) to lift up the front corner of the coffin on

one's right shoulder. Thereafter one should move back to lift up the second corner of the coffin, then move to the other side of the coffin from the back side to lift up the third corner and lastly move (forward) to lift up the fourth corner on one's left shoulder.

Reference: Faroh Kafi 1 Ch.37 H.1, Wasa'il Shia Vol. 2 Ch.8 H.4

- (8) Imam Jafar Sadiq (A.S): When lifting up a coffin read this dua,

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ

Reference: Wasa'il Shia Vol. 2 Ch.9 H.3, Tehzeb al Ahkam 1 H.1478

- (9) Imam Jafar Sadiq (A.S): If you have to attend the funeral of a hypocrite, then say this,

اللَّهُمَّ أَخْرِ عَبْدَكَ فِي عِبَادِكَ وَ بِلَادِكَ اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ اللَّهُمَّ أَذِقْهُ أَشَدَّ عَذَابِكَ
فَإِنَّهُ
كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ
آلِهِ

Reference: Faroh Kafi 1 Ch.56 H.4, Wasa'il Shia Vol. 2 Ch.4 H.2, Man La Yahduru al-Faqih 1 H.490

- (10) Imam Muhammad Baqir (A.S): One who prepares the grave for a believing person is like one who provides him a desirable dwelling up to the Day of Judgment.

Reference: Faroh Kafi 1 Ch.33 H.1, Wasa'il Shia Vol. 2 Ch.11 H.1

- (11) Imam Jafar Sadiq (A.S): If there are more than one dead body, performs one Prayer (Salat) with five Takbir, just as it is done for one deceased.

Reference: Faroh Kafi 1 Ch.43 H.2, Wasa'il Shia Vol. 2 Ch.32 H.2

- (12) Imam Jafar Sadiq (A.S): The body of one deceased man is placed on the ground, the other is placed parallel to the hips of the first one and the head of the third is placed parallel to the hips of the second one similar to a ladder, until all of them are in place.

Reference: same as above

- (13) Imam Jafar Sadiq (A.S): If there are the dead bodies of both men and women, first, the bodies of men are arranged by placing the head of the second dead body parallel to the hips of the first one. When all the bodies of men are arranged in this way, then the head of the dead body of the first woman is placed parallel to the hips of the dead body of the last man, then the head of the other woman parallel to the hips of the first woman until all of them are arranged in this way. Then the Imam stands in the middle, the middle of men, says Takbir and performs Prayer (Salat) for them just as performing Prayer (Salat) for one deceased person.

Reference: same as above

- (14) Imam Jafar Sadiq (A.S): In case of a dead body that was found after Prayer (Salat) with his head in place of his leg. It will be corrected and Prayer (Salat) is performed again.

Reference: Faroh Kafi 1 Ch.43 H.2, Wasa'il Shia Vol. 2 Ch.19 H.1, Man La Yahduru al-Faqih 1 H.470

- (15) Imam Jafar Sadiq (A.S): In case of the dead bodies of men, children and women. Women are placed first from the direction of al-Qiblah (al-Ka'bah). Then the children, and then men are placed, and the Imam stands next to the dead bodied of men.

Reference: Faroh Kafi 1 Ch.43 H.5, Wasa'il Shia Vol. 2 Ch.32 H.3

- (16) Amir al-Mu'minin Ali (A.S): Prayer (Salat) for a deceased man and a deceased woman, the Imam would set forward woman, then the man. In the case of a slave and a free person, the Imam would set forward the slave, then the free, and in the case of grown up and a minor, he set forward the minor then the grown up.

Reference: Faroh Kafi 1 Ch.43 H.3, Wasa'il Shia Vol. 2 Ch.32 H.4, Man La Yahduru al-Faqih 1 H.492

EXPLANATION:

Setting forward a woman then man is not obligatory, there is nothing wrong if man is set forward then woman or woman is set forward then man, as narrated in different hadiths e.g. Man la Yahduru al-Faqih 1 H.493, so this is not a contradiction.

- (17) Imam Jafar Sadiq (A.S): There is no such time for performing Prayer (Salat) for a deceased, one can perform it in evening or at dawn.
Reference: Faroh Kafi 1 Ch.49 H.1, Wasa'il Shia Vol. 2 Ch.20 H.1

- (18) Imam Jafar Sadiq (A.S): In case of a woman experiencing Hayd (menses) she can perform Prayer (Salat) for a deceased, but she must not stand in the line, instead stand alone.
Reference: Faroh Kafi 1 Ch.58 H.3, Wasa'il Shia Vol. 2 Ch.22 H.1, Man La Yahduru al-Faqih 1 H.497

- (19) Imam Jafar Sadiq (A.S): It is permissible for junub to perform Prayer (Salat) of deceased by taking Tayammum.
Reference: Faroh Kafi 1 Ch.48 H.4, Man La Yahduru al-Faqih 1 H.498

- (20) Imam Jafar Sadiq (A.S): It is permissible performing Prayer (Salat) for a deceased without Wudu, it is only Takbir, Tahlil (no one deserves worship except Allah), Tahmid (it is Allah only who deserves all praise), Tasbih (Allah is free of all defects).
Reference: Faroh Kafi 1 Ch.47 H.1, Wasa'il Shia Vol. 2 Ch.21 H.3, Man La Yahduru al-Faqih 1 H.496

- (21) Amir al-Mu'minin Ali (A.S): When performing Prayer (Salat) for a deceased woman one should stand next to her chest, but when performing Prayer (Salat) for a deceased man, one stands next to his midsection.
Reference: Faroh Kafi 1 Ch.45 H.1, Wasa'il Shia Vol. 2 Ch.27 H.1, Man La Yahduru al-Faqih 1 H.467

- (22) Imam Jafar Sadiq (A.S): A man can perform Prayer (Salat) for a dead body alone. If there are two people perform Prayer (Salat) for a dead body, one of them stands behind the other and not on his side.
Reference: Faroh Kafi 1 Ch.44 H.1, Wasa'il Shia Vol. 2 Ch.28 H.1, Man La Yahduru al-Faqih 1 H.478
- (23) Imam Jafar Sadiq (A.S): Prayer (Salat) for dead bodies are not performed wearing shoes (it is makrooh), but it is not harmful to wear al-Khuff (slippers, socks).
Reference: Faroh Kafi 1 Ch.44 H.2, Wasa'il Shia Vol. 2 Ch.26 H.1, Man La Yahduru al-Faqih 1 H.495
- (24) Imam Muhammad Al Baqir (A.S): A women can perform Prayer (Salat) for deceased people if there is no man present among them. But t hey all line up and no one of them stands up in front of others.
Reference: Faroh Kafi 1 Ch.48 H.1, Wasa'il Shia Vol. 2 Ch.25 H.1, Man La Yahduru al-Faqih 1 H.478

EXPLANATION:

That is, all the women will stand in the same row, a woman will say takbir and the rest will follow her, but the woman who is performing Prayer (Salat) will not stand in front as the Imam stands.

- (25) Imam Jafar Sadiq (A.S): The nearest relative performs Prayer (Salat) for a deceased or one whom such relative likes to perform Prayer (Salat).
Reference: Faroh Kafi 1 Ch.46 H.1, Wasa'il Shia Vol. 2 Ch.23 H.1
- (26) Imam Musa Kazim (A.S): Prayer (Salat) for deceased is not performed in Masjid.
Reference: Wasa'il Shia Vol. 2 Ch.23 H.3, Man La Yahduru al-Faqih 1 H.474

EXPLANATION:

It has been narrated in a hadith that it can be performed in a mosque (Man la Yahduru al-Faqih 1 H.473). Since it is not haram to perform funeral Prayer (Salat) in mosque, permission has been granted, but it is better not to offer it in mosque, as there is more emphasis not to do so.

STATE OF PERFORMING FUNERAL PRAYER (SALAT)

- (1) Prophet Muhammad ﷺ: There are five Takbeer for certain people (Momineen), and four Takbeer for other groups of people (hypocrite).
Reference: Faroh Kafi 1 Ch.50 H.2, Wasa'il Shia Vol. 2 Ch.5 H.1, Man La Yahduru al-Faqih 1 H.466
- (2) Prophet Muhammad ﷺ: There are five Takbeers in the funeral Prayer (Salat) because Allah Almighty has imposed five duties on people
 - 1- Salat (Prayer)
 - 2- Zakat (charity)
 - 3- Fast in the month of Ramadan
 - 4- Hajj
 - 5- Wilayah (belief in the fact that `A'immah possesses Divine Authority). And for the deceased there is a Takbeer for every duty.
 Reference: Man La Yahduru al-Faqih 1 H.466
- (3) Prophet Muhammad ﷺ: There is no particularly prescribed Prayer (Salat) to say in Salat (Prayer (Salat)) for a deceased. You can pray whatever Prayer (Salat) you like; and the most deserving is the believing person who has just died and that such Prayer (Salat) begins with Prayer (Salat) for the Messenger of Allah by saying, 'O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.
Reference: Faroh Kafi 1 Ch.53 H.1, Wasa'il Shia Vol. 2 Ch.7 H.1

- (4) Prophet Muhammad ﷺ: When performing Prayer (Salat) for a deceased, the you should say Takbir and then say the two testimonies, then say second Takbir then say, Darood to Muhammad ﷺ and his family and pray for the prophets. Then say third Takbir and pray for the believing people, then say the fourth Takbir and pray for the deceased, then say Takbir and end the Prayer (Salat).

Reference: Faroh Kafi 1 Ch.50 H.3, Wasa'il Shia Vol. 2 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.466

- (5) Prophet Muhammad ﷺ: When praying for the hypocrites, you should say Takbir, say the two testimonies, then say second Takbir pray for the prophets, then say third Takbir and pray for the believing people then say the fourth Takbir, end the Prayer (Salat) and would not pray for the deceased.

Reference: same as above

EXPLANATION:

As mentioned earlier, there are five Takbeers for the believers and what has to be recited in these Takbeers has also been mentioned as there is no specific recitation for the funeral Prayer (Salat), so recite as you wish. Complete Takbeers have also been narrated in the books of Ahadiths with Dua's but are different. I am copying the whole funeral Prayer (Salat) here and doing it responsibly so that it will become easy for the people (Momineen). When the rows are completed the Imam should make intention (niyat) and the followers should also make niyat, because intention is necessary for every action and it is not necessary to express the intention with the tongue, it is enough to make niyat in heart and then whatever the Imam does, the followers should also do it.

Say first Takbir and say:

اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ وَأَشْهَدُ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَلِيُّ
اللَّهِ وَأَوْلَاؤُهُ الْمَعْصُومِينَ حُجَجُ اللَّهِ نِعَمَ الْأَيَّمَةِ

Then say second Takbir and say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اَلِ مُحَمَّدٍ وَ اَبْرَحَمَ مُحَمَّدًا وَ
اَلِ مُحَمَّدٍ كَاَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَ اَلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ وَ صَلِّ عَلَى جَمِيْعِ الْاَنْبِيَاءِ وَ الْمُرْسَلِيْنَ

Then say third Takbir and say:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَ الْاَمْوَاتِ
تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيْبُ الدَّعَوَاتِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Then say forth Takbir and say:

For male say:

اَللّٰهُمَّ اِنَّ هَذَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ اَمَتِكَ نَزَلَ بِكَ وَ اَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُمَّ
اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَ اَنْتَ اَعْلَمُ بِهٖ مِنَّا اَللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهٖ وَ
اِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ وَ اغْفِرْ لَهٗ اَللّٰهُمَّ اجْعَلْهُ عِنْدَكَ فِيْ اَعْلَى عَلِّيِيْنَ وَ اَخْلُفْ
عَلَى اَهْلِهٖ فِي الْغَابِرِيْنَ وَ اَرْحَمْهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

For female say:

اَللّٰهُمَّ اِنَّ هَذِهِ اَمَتُكَ وَ ابْنَةُ عَبْدِكَ وَ ابْنَةُ اَمَتِكَ نَزَلَتْ بِكَ وَ اَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ
اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهَا اِلَّا خَيْرًا وَ اَنْتَ اَعْلَمُ بِهَا مِنَّا اَللّٰهُمَّ اِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِيْ
اِحْسَانِهَا وَ اِنْ كَانَتْ مُسِيْئَةً فَتَجَاوَزْ عَنْهَا وَ اغْفِرْ لَهَا اَللّٰهُمَّ اجْعَلْهَا عِنْدَكَ فِيْ اَعْلَى
عَلِّيِيْنَ
وَ اَخْلُفْ عَلَى اَهْلِهَا فِي الْغَابِرِيْنَ وَ اَرْحَمْهَا بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Then say the fifth Takbir and finish the Prayer (Salat).

We have copied the entire funeral Prayer (Salat), we have also quoted it from the books of Ahadiths and many other Prayers (Salat) have also been narrated. Since there is no specific Dua to recite, however we are relying on one and consider it a complete funeral Prayer (Salat).

- (6) Imam Ali Raza (A.S): In every Prayer (Salat), one should raise one's hands (rafa-yadain) in Takbir.

Reference: Wasa'il Shia Vol. 2 Ch.10 H.2

- (7) Imam Jafar Sadiq (A.S): The Imam should not move from its place until the dead body is lifted in front of it.
Reference: Wasa'il Shia Vol. 2 Ch.37 H.3, Man La Yahduru al-Faqih 1 H.480
- (8) Prophet Muhammad ﷺ: Recite funeral Prayer (Salat) of every person of my Ummah, whether he has been stoned or even if he has committed suicide.
Reference: Wasa'il Shia Vol. 2 Ch.37 H.2
- (9) Imam Muhammad Baqir (A.S): Whoever of the Ahle Qibla (Muslims) dies, you should offer the funeral Prayer (Salat) of him, as for his reckoning, it is with Allah Almighty.
Reference: Faroh Kafi 1 Ch.45 H.8, Wasa'il Shia Vol. 2 Ch.36 H.1, Man La Yahduru al-Faqih 1 H.480
- (10) Imam Jafar al Sadiq (A.S): Funeral Prayer (Salat) cannot be offered until the private parts of the deceased are covered, so cover it even with the brick or stone.
Reference: same as above
- (11) Imam Jafar al Sadiq (A.S): If one dies in a ship and it is not possible to bring him to the shore, shroud and hunut are done for him, after wrapping in a piece of cloth, is thrown into the water.
Reference: Faroh Kafi 1 Ch.75 H.3

RULLINGS ON BURIAL

- (1) Imam Jafar al Sadiq (A.S): According to the narration of our people the depth of the grave is up to one's collarbones. Certain ones have said that it is up to one's chest and still others say that it is up to the whole height of a man, so one can pull the sheet over the head of those in the grave.
Reference: Faroh Kafi 1 Ch.34 H.1, Wasa'il Shia Vol. 2 Ch.14 H.2, Man La Yahduru al-Faqih 1 H.499

- (2) Imam Jafar al Sadiq (A.S): The depth of Lahad is as high as one can sit straight inside.
Reference: same as above
- (3) Imam Jafar al Sadiq (A.S): You must not make it heavy for your deceased by placing him in the grave. Place him two or three yards away from the grave on the ground so that he can get ready.
Reference: Faroh Kafi 1 Ch.58 H.1, Wasa'il Shia Vol. 2 Ch.16 H.4, Man La Yahduru al-Faqih 1 H.498
- (4) Imam Ali Raza (A.S): You must not enter a grave wearing a turban, a hat, shoes, or a shawl. You should open up your buttons, this is the tradition of the Messenger of Allah.
Reference: Faroh Kafi 1 Ch.60 H.2, Wasa'il Shia Vol. 2 Ch.18 H.1
- (5) Imam Jafar al Sadiq (A.S): A man may enter the grave of his father, but a father should not enter the grave of his sons (it is makrooh).
Reference: Faroh Kafi 1 Ch.61 H.2, Wasa'il Shia Vol. 2 Ch.25 H.1
- (6) Imam Jafar al Sadiq (A.S): A man can enter in the grave of his father.
Reference: Faroh Kafi 1 Ch.61 H.8, Wasa'il Shia Vol. 2 Ch.25 H.5
- (7) Imam Jafar al Sadiq (A.S): Place the deceased in the grave from the side of the feet. Keep the grave above the ground by four open fingers and make it four cornered.
Reference: Faroh Kafi 1 Ch.62 H.1, Wasa'il Shia Vol. 2 Ch.22 H.1
- (8) Amir al-Mu'minin Ali (A.S): It is of the Sunnah (tradition) of the Messenger of Allah that no one should enter the grave of a woman except those who could see her in her lifetime (i.e. Mehram).
Reference: Faroh Kafi 1 Ch.61 H.5, Wasa'il Shia Vol. 2 Ch.26 H.1

- (9) Imam Ali Raza (A.S): If possible, one should make the side of his face touch the earth, keep saying the testimonies of faith and speak of Allah as much as one knows.

Reference: Wasa'il Shia Vol. 2 Ch.19 H.4, Man La Yahduru al-Faqih 1 H.500

- (10) Imam Jafar al Sadiq (A.S), Imam Musa Kazim(A.S), Imam Ali Raza(A.S): When you place the deceased in the grave, you should ask protection from Allah against Satan, the one condemned to be stoned, then read Surah Fatihah and Ayat al-Kursiy, Surah Ikhlas and put your right hand on the right shoulder of deceased and left hand on the left shoulder of deceased and slightly shake the dead body and say:

يا فلان بن فلان (Here take the name of the deceased with his father)

الله ربك ومحمد نبيك والاسلام دينك وعلي وليك وإمامك والحسن امامك
والحسين

إمامك الخ

(i.e. say the names of the Imams till AL-Mahdi)

Note: If the deceased is a woman then in, ربك، دينك، وليك، امامك

ك will be read with Kasra (ِ)-

Reference: Faroh Kafi 1 Ch.60 H.2, Wasa'il Shia Vol. 2 Ch.20 H.2, Man La Yahduru al-Faqih 1 H.500

EXPLANATION:

We have narrated the common meaning of a few Ahadiths. Apart from this, many dua's etc. have also been narrated, so it is not obligatory to recite the same dua, however it is so important that all the dua's that are narrated are similar to it, and this is the first Talqeen which is recited, the second talqeen is recited after closing the grave when everybody is gone, which will be narrated later, انشا الله

- (11) Imam Jafar al Sadiq (A.S): When the deceased was placed in the grave, no one of his relatives should toss the soil on his grave. The Messenger of Allah has prohibited a father and relatives to do so, because it

causes hardheartedness and those suffering from hardheartedness are away from their Lord.

Reference: Faroh Kafi 1 Ch.64 H.5, Wasa'il Shia Vol. 2 Ch.3 H.1

- (12) Prophet Muhammad ﷺ, Imam Jafar al Sadiq (A.S): The Holy prophet ﷺ prohibited adding of such soil into the grave which has not come from that grave.

Reference: Faroh Kafi 1 Ch.66 H.4, Wasa'il Shia Vol. 2 Ch.36 H.1, Man La Yahduru al-Faqih 1 H.576

- (13) Imam Jafar al Sadiq (A.S): You should spray water on the grave, suffering is withdrawn from it as long as the moisture exists.

Reference: Faroh Kafi 1 Ch.65 H.6, Wasa'il Shia Vol. 2 Ch.32 H.2

- (14) Imam Jafar al Sadiq (A.S): When the deceased is left alone, the nearest relative is left behind near the deceased who places his mouth near the head of the deceased and calls loudly:

يا فلان ابن فلان أو يا فلانة بنت فلان! هل أنت على عهد الذي فارقتك عليه
من شهادة أن لا إله إلا الله وحده لا شريك له، وأن محمدا صلى الله عليه وآله
عبده ورسوله سيد النبيين، وأن عليا أمير المؤمنين وسيد الوصيين، وأن ما جاء
به محمد صلى الله عليه وآله حق، وأن الموت حق، والبعث حق، وأن الساعة آتية
لا ريب فيها، وأن الله يبعث من في القبور

O so and so, son of so and so, or daughter of so and so, are you still true to the covenant (belief) with which you departed us. The testimony that states, 'I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger, master of the prophets. I testify that Ali is `Amir al-Mu'minin (master of the believers) and master of the executors (of the wills of the prophets). I testify that whatever Muhammad, `Alayhi al-Salam, has brought from Allah is all true, that death is a truth, resurrection is a truth and that Allah will raise everyone from the grave.

Reference: Faroh Kafi 1 Ch.66 H.11, Wasa'il Shia Vol. 2 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.501

EXPLANATION:

This is the second Talqeen and it is also explained in this hadith that when this Talqeen is recited Al-Munkar then says to Nakir, Allow us to turn away from him, his argument (authoritative statements of his belief) are dictated to him.

- (15) Imam Hassan Askari (A.S): Putting tombstone on the grave and writing the name of deceased on it is permissible.

Reference: Wasa'il Shia Vol. 2 Ch.37 H.2

- (16) Imam Jafar al Sadiq (A.S): It is recommended to visit the graves on Monday, Tuesday and Friday and pray for the deceased.

Reference: Faroh Kafi 1 Ch.83 H.3, Wasa'il Shia Vol. 2 Ch.55 H.1

- (17) Imam Jafar al Sadiq (A.S): There is no offence in visiting graves, but Masjid must not be built there.

Reference: Faroh Kafi 1 Ch.83 H.2, Man La Yahduru al-Faqih 1 H.531

- (18) It is permissible to go to the graveyard and pass over the graves, if it is the grave of a believer he will be relieved, and if it is of a hypocrite, he will be afflicted.

Reference: Wasa'il Shia Vol. 2 Ch.62 H.1, Man La Yahduru al-Faqih 1 H.539

- (19) Prophet Muhammad ﷺ: It is not permissible to laugh between graves.

Reference: Wasa'il Shia Vol. 2 Ch.63 H.6

CONDOLENCES AND MOURNING

- (1) Imam Jafar al Sadiq (A.S): It is obligatory to offer condolences to the family and close relatives of the deceased.

Reference: Faroh Kafi 3 H.4, Wasa'il Shia Vol. 2 Ch.48 H.3, Man La Yahduru al-Faqih 1 H.504

- (2) Prophet Muhammad ﷺ: Offering condolences is the key to enter in the heaven.

Reference: Sawab al Ammal P.235 H.1, Wasa'il Shia Vol. 2 Ch.46 H.5, Man La Yahduru al-Faqih 1 H.502

- (3) Imam Musa Kazim (A.S): Condolences are permissible in every way, whether before or after the burial.

Reference: Faroh Kafi 3 H.9, Wasa'il Shia Vol. 2 Ch.47 H.1

- (4) Imam Jafar al Sadiq (A.S): Neighbors of mourners should send food to their homes for three days.

Reference: Faroh Kafi 1 Ch.73 H.3, Wasa'il Shia Vol. 2 Ch.67 H.4, Man La Yahduru al-Faqih 1 H.509

- (5) Imam Jafar al Sadiq (A.S): Whoever is afflicted with adversity, whether he cries or mourns or not, whether he remain calm or not, his reward from Allah is paradise (Jannah).

Reference: Man La Yahduru al-Faqih 1 H.517

EXPLANATION:

Regardless of discussing all the issues , we give a brief comment wich is also taken from the hadithsand that there are many hadiths in the books which have been narrated in which patience is commanded and it is forbidden to shout,moan etc. or slap one's face. But this prohibition is not obligatory, of course, one should be patient, but those who cannot be patient, if they do it all or it happens because it is a natural process, then it is not haram. It can be called makrooh. Hadith have also been narrated to mourn for the deceased for three days, but the Masomeen (A.S) themselves mourned. We conclude that it is not haram to cry, but it is better to be patient. It is also important to clarify that presenting these narrations against the mourners of Imam Hussain (A.S) is no less than ignorance. These narrations are for

the common deceased and it has been ordered to cry and mourn for the martyr as the Holy Prophet himself mourned for Hamza. It is mentioned in Shia and Sunni books such as Al-Faqih vol 1 P.132 H.553 and in Sunni books like, Sira-un- nabi Shibli Nomani, Tabari, Musnad of Ahmad Hanbal etc. In short, crying and mourning is not forbidden for a martyr, but there is a reward, and mourning for Imam Hussain (A.S) has its own pleasure and reward. May Allah add me in the mourners of Imam Hussain (A.S) this is enough for my salvation.

RULES OF ADHAN AND IQAMAH

- (1) Imam Muhammad Al Baqir (A.S): You should say adhan and iqamah befor Prayer (Salat).
Reference: Faroh Kafi 2 Ch.17 H.2, Wasa'il Shia Vol. 4 Ch.1 H.2, Man La Yahduru al-Faqih 1 H.865
- (2) Imam Jafar al Sadiq (A.S): Adhan and iqamah both are certain and obligatory.
Reference: Man La Yahduru al-Faqih 1 H.874
- (3) Imam Ali Raza (A.S): Adhan and iqamah are Sunnah and not farz.
Reference: Mustadrak al Wasa'il 4 H.4147, Fiqah al Raza P.6
- (4) Imam Muhammad Al Baqir (A.S): Whoever says adhan for the sake of Allah for seven years will come on day on judgment without any sin.
Reference: Wasa'il Shia Vol. 2 Ch.2 H.3, Man La Yahduru al-Faqih 1 H.883
- (5) Imam Jafar al Sadiq (A.S): A man says Adhan when sitting but does not say Iqamah unless he is standing. You can say Adhan when riding but do not say Iqamah unless you are on the ground.

Reference: Faroh Kafi 2 Ch.17 H.16, Wasa'il Shia Vol. 4 Ch.13 H.5, Man La Yahduru al-Faqih 1 H.868

- (6) Imam Jafar al Sadiq (A.S): Adhan can be said without facing Qiblah but it is necessary to say Iqamah while facing Qiblah (Al-Kabah).

Reference: Faroh Kafi 2 Ch.17 H.21, Wasa'il Shia Vol. 4 Ch.13 H.1, Man La Yahduru al-Faqih 1 H.866

- (7) Imam Jafar al Sadiq (A.S): It is not harmful if a man says Adhan without Wudu but he does not say Iqamah without it.

Reference: Faroh Kafi 2 Ch.17 H.11, Wasa'il Shia Vol. 4 Ch.9 H.2, Man La Yahduru al-Faqih 1 H.868

- (8) Amir al-Mu'minin Ali (A.S): It is not harmful if a man says adhan in a state of janabah but one should not say iqamah without Ghusl.

Reference: Wasa'il Shia Vol. 4 Ch.9 H.4, Man La Yahduru al-Faqih 1 H.896

- (9) Imam Jafar al Sadiq (A.S): A man can speak during Adhan, but it is not acceptable to speak in iqamah.

Reference: Faroh Kafi 2 Ch.17 H.10, Wasa'il Shia Vol. 4 Ch.10 H.4

- (10) Imam Jafar al Sadiq (A.S): Adhan is said with Tartil (articulation slowly) and Iqamah is said quickly.

Reference: Wasa'il Shia Vol. 4 Ch.38 H.2, Man La Yahduru al-Faqih 1 H.870

- (11) Imam Jafar al Sadiq (A.S): It is not permissible to say Adhan unless one is a Muslim man and knowledgeable. If he knows Adhan he says it, if he is not well versed it is not permissible for him to say it or Iqamah. One is not permitted to assign him to lead in Prayer (Salat).

Reference: Faroh Kafi 2 Ch.17 H.26, Wasa'il Shia Vol. 4 Ch.24 H.1, Man La Yahduru al-Faqih 1 H.876

- (12) Amir al-Mu'minin Ali (A.S): There is nothing wrong if a boy who is not adult say Adhan.
Reference: Wasa'il Shia Vol. 4 Ch.32 H.1, Man La Yahduru al-Faqih 1 H.896
- (13) Imam Jafar al Sadiq (A.S): There is no Adhan and Iqamah for women.
Reference: Faroh Kafi 2 Ch.17 H.9, Man La Yahduru al-Faqih 1 H.908
- (14) Imam Jafar al Sadiq (A.S): The words of Adhan are twice and twice are for the Iqamah.
Reference: Faroh Kafi 2 Ch.17 H.4, Wasa'il Shia Vol. 4 Ch.20 H.1
- (15) Imam Jafar al Sadiq (A.S): When a child born say Adhan in his ear hand and Iqamah in his left ear.
Reference: Bihar al Anwar 84 H.67, Wasa'il Shia Vol. 4 Ch.46 H.2, Man La Yahduru al-Faqih 1 H.5911
- (16) Imam Ali Raza (A.S): Whoever hears Adhan he should repeat the words as the Mozzan (one who calls for Prayer (Salat)) says.
Reference: Wasa'il Shia Vol. 4 Ch.45 H.4, Man La Yahduru al-Faqih 1 H.904
- (17) Imam Jafar al Sadiq (A.S): When the person sayin Iqamah says: (قد اقامت الصواة) then stand up.
Reference: Wasa'il Shia Vol. 4 Ch.41 H.1
- (18) Imam Jafar al Sadiq (A.S): Saying Tathwib (yawning) الصواة خير من النوم in Adhan or Iqamah is not known to us (Ahlul Bayt), (i.e. it is an invention).
Reference: Wasa'il Shia Vol. 4 Ch.17 H.1, Man La Yahduru al-Faqih 1 H.873
- (19) Imam Ali Raza (A.S): Adhan and Iqamah consist of thirty-five letters. Adhan has eighteen letters and Iqamah has seventeen letters.

Reference: Faroh Kafi 2 Ch.16 H.6, Wasa'il Shia Vol. 4 Ch.22 H.1, Man La Yahduru al-Faqih 1 H.895

- (20) Imam Muhammad Al Baqir (A.S): begin Adhan with four Takbir (Allah is great beyond description) and end it with two Takbir (Allah is great beyond description) and two Tahlil, (no one deserves worship except Allah).

Reference: Faroh Kafi 2 Ch.17 H.3, Wasa'il Shia Vol. 4 Ch.19 H.1

- (21) Imam Jafar al Sadiq (A.S): Adhan is like this say: الله اكبر (four times), (twice), اشهد ان محمد رسول الله (twice), اشهد ان لا اله الا الله (twice), الله اكبر (twice), حي على خير العمل (twice), حي على الفلاح (twice), الصوة (twice), لا اله الا الله (twice), and Iqamah is same like this.

Reference: Faroh Kafi 2 Ch.17 H.5, Wasa'il Shia Vol. 4 Ch.19 H.4

- (22) Imam Jafar al Sadiq (A.S): We are the first family that Allah raised our names. When He created the heavens and the earth, He commanded the Mozzan to call the Adhan, that he says, اشهدان لا اله الا الله (thrice), اشهدان علينا امير المؤمنين حقاقا (thrice), اشهدان محمد رسول الله (thrice).

Reference: Usool Kafi 2 Ch.110 H.8

- (23) Amir al-Mu'minin Ali (A.S): At the time of his birth (ظهور), he said the two testimonies and his Wilayah and Caliphate in the Adhan and Iqamah.

Reference: Al Qatrah 1 P.266, Masharik Anwar al Yakeen P.114

- (24) Imam Jafar al Sadiq (A.S): Whenever anyone of you says, لا اله الا الله محمد رسول الله, so forthwith say عليا امير المؤمنين

Reference: Ehtjaj al Tibrisi 1 P330, Parwaz dar Malakut Khomeni 2 P.49

- (25) Prophet Muhammad ﷺ: Allah the most high says I will not accept anyone's action without acknowledging Muhammad ﷺ prophethood and Ali's (A.S) Wilayah.

Reference: Tafseer Noor al Saqlain 3 P.264

- (26) Amir al-Mu'minin Ali (A.S): Remember that Muhammad's ﷺ prophethood and my Wilayah are not separated from each other. He who does not testify *al Wilayah*, the testification of Muhammad's ﷺ prophethood will not benefit him.
Reference: Masharik Anwal al Yakeen P.274, Bihar al Anwar 26 H1

THE EXCELLENCE AND IMPORTANCE OF PRAYER (SALAT)

- (1) Imam Jafar al Sadiq (A.S): Five Prayer (Salat)s are obligatory in a day.
Reference: Usool Kafi 2 Ch.141 H.2, Wasa'il Shia Vol. 1 Ch.1 H.12, Man La Yahduru al-Faqih 1 H.612
- (2) Imam Jafar al Sadiq (A.S): whoever's one Prayer (Salat) Allah accepts, He does not punish him.
Reference: Faroh Kafi 2 Ch.1 H.11

EXPLANATION:

Five Prayer (Salat)s are obligatory. The order to perform Prayer (Salat)s is mentioned in the Qura'an many times and there are many Hadiths which also emphasize to perform Prayer (Salat)s. It is not permissible to skip the Prayer (Salat)s under any circumstances, except in cases where there is compulsion which has been explained, such as women skipping Prayer (Salat)s in their special days (Hayd), and there is no obligation on them to perform them later. Obedience requires that you do what you are commanded to do and do as much as you are commanded. As it has been commanded, since it is obligatory and abandonment is a great sin, Therefore instead of quoting more hadiths, we are quoting just these two hadiths.

Moreover, most of the people ask whether our Prayer (Salat)s will be accepted or not, so they should not perform it at all. This is nothing but ignorance. As mentioned earlier, obedience is to do what is commanded and

to refrain from what is forbidden. We have been commanded to perform Prayer (Salat)s. We have to establish and perform it according to the method prescribed by the Holy Prophet ﷺ. Whether it will be accepted or not is not our job. We must do what we are commanded to do.

I think it is necessary to clarify one thing that whatever we are commanded to do, it is obligatory in that command to do this work and also to acquire knowledge of this work. If we talk only about Prayer (Salat)s, then the ruling is not only for establishing Prayer (Salat)s is not only for standing up, but it is also a command to know what it is and how to establish it. If there is no knowledge about it and one performs Prayer (Salat), then it is nothing but misguidance, as Allah says in the Qur'an:

“Do not follow what you have no sure knowledge of” (Al-Qur'an 17:36)

This means that there is no point in acting without knowledge. See also in the hadith.

Imam Jafar al-Sadiq (A.S): One who acts without any understanding and vision, is like a person walking behind a mirage on a levelled desert, the faster he runs the farther he ends up.

Reference: Faroh Kafi 1 Ch.66 H.11, Wasa'il Shia Vol. 2 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.501 Amali Mufeed Majlis 5 H.10

Similarly Amir al-Mu'minin Ali (A.S) says that, it is ignorance to act without knowledge. (Gharar al-Hikam).

So it should be borne in mind that when it is obligatory to act, it is also obligatory to acquire knowledge, and without knowledge there is no benefit of any action.

The Timing Of Prayer (Salat):

- (1) أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ

Translation: Establish Prayer (Salat) at the decline of the sun (from its meridian) until the darkness of the night and the Qur'an of dawn (i.e. Prayer (Salat)).

Reference: Al Quran 15:78

Explanation:

The Quranic verse mentions three times of Prayer (Salat)s, i.e. that is four Prayer (Salat)s should be offered from sunrise to midnight, i.e. from decline of sun to sunset is the time Zuhr and Asr, and from sunset to midnight is the time of Magrib and Isha, and the time of morning Prayer (Salat) is mentioned separately. It is mentioned in the Qur'an as Al-Fajar. We are also presenting commentary on of this verse but the interpretation will be in the Ahadiths only.

Commentary of verse: Zurrarah narrates that Imam Muhammad Baqir (A.S) while explaining this verse (17:78) said that **دلوك** means the fall of the sun and **غسق الليل** means the time of midnight. It mentions four Prayer (Salat)s. The Prophet has determined their time by his actions, and **وقرآن الفجر** means the Morning Prayer (Salat).

Reference: Faroh Kafi 1 Ch.66 H.11, Wasa'il Shia Vol. 2 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.501 Tafseer Noor al Saqlain Vol.5 p.258

Note: Imam Muhammad Baqir (A.S) also refers to this verse as Prayer (Salat) timings, and this is what is mentioned in all our commentaries and Ahadiths. The rest will be explained later, **انشاء الله**

- (2) Imam Muhammad Al Baqir (A.S): When the sun declines, the time for Zuhr and Asr Prayer (Salat) enters, and when the sun sets, the time for Magrib and Isha enters.

Reference: Wasa'il Shia Vol. 3 Ch.4 H.1, Man La Yahduru al-Faqih 1 H.648

- (3) Imam Jafar al Sadiq (A.S): When the sun declines, understand that it is time for Zuhr and Asr, but it is that there will be Zuhr first and Asr later, but you are at the time both Prayer (Salat) till sunset.

Reference: Faroh Kafi 1 Ch.66 H.11, Wasa'il Shia Vol. 3 Ch.5 H.4, Man La Yahduru al-Faqih 1 H.647

Explanation:

This means that from decline of sun to sunset, it is the time of Zuhreen (both Zuhr and Asr), which can be performed at any time, but the order will be taken care that first Zuhr and then Asr will be performed. It is not possible to

perform Asr first and then Zuhr, this is not permissible. This is the time of Zuhreen. Now whoever wants to follow the Qur'an and Sunnah and whoever wants to let another time better. And the same order will be followed in Magrib and Isha that Magrib will be performed first and then Isha, whether it is performed at the time of sunset or at midnight, but it is better to perform both at the first time.

Performing Two Prayer (Salat) Soon After The Other

Performing Zuhr and Asr together and Magrib and Isha together is called "جمع بين الصلاتين" The Shiites follow this. They have three Azans and five Prayer (Salat)s and Iqamah. That is they offer two Prayer (Salat)s with one Azan. But Non-Shiites do not follow it and instead make fun of Shiites. It is requested that they should read their books (Sihah Sitta). There is also mention in them about performing two Prayer (Salat)s together. There are even hadiths that the Holy Prophet performed Zuhr, Asr and Magrib, Isha in congregation without any fear, without any journey, without any rain in Madina, when asked why this was done, it was said that it would be easier for the Ummah not to remain stratified, when there is one thing available then it is incomprehensible to oppose it, and the interesting thing is that in the commentary of the verse which we have mentioned, Non-Shiites have also mentioned three times of Prayer (Salat). This commentary has been narrated by Allama Fakhr-Ud-Din Razi in Tafseer Al Kabeer and Hafiz Jalal-Ud-Din Suyutti has also given the same commentary in Tafseer Dur-e-Mansoor Vol.1 P.785. Also in Maani al Assar Vol.1 P.103 it is stated that "when the Qur'an and Hadith have commanded something, it is obligatory to do it and whoever does not act on it, then surely he is a sinner."

- (4) Imam Jafar al Sadiq (A.S): When the sun declines (towards the west at noontime) then perform Al-Zuhr and thereafter perform Al-Asr. But the order is that first perform Zuhr and then Asr.

Reference: Wasa'il Shia Vol. 3 Ch.10 H.4

- (5) Imam Jafar al Sadiq (A.S): It is time for al-Maghrib Prayer (Salat) when it is sunset and its (sun's) disc disappears.
Reference: Wasa'il Shia Vol. 3 Ch.10 H.6
- (6) Imam Jafar al Sadiq (A.S): The time for Morning Prayer (Salat) begins when dawn opens, until morning (with rays) brightens the sky.
Reference: Wasa'il Shia Vol. 3 Ch.11 H.2
- (7) Imam Jafar al Sadiq (A.S): For every Prayer (Salat) there are two kinds of timings and the outstanding one is the beginning of time.
Reference: Faroh Kafi 2 Ch5 H.7, Wasa'il Shia Vol. 3 Ch.16 H.15, Man La Yahduru al-Faqih 1 H.665
- (8) Imam Jafar al Sadiq (A.S): One who performs a Prayer (Salat) when it is not its time, his Prayer (Salat) is not valid.
Reference: Faroh Kafi 2 Ch.4 H.3
- (9) Prophet Muhammad ﷺ: If a person performs even one Rakah in time, it is as if he has performed all the Prayer (Salat) in time.
Reference: Faroh Kafi 2 Ch.7 H.6
- (10) Imam Jafar al Sadiq (A.S): It is Sunnah of the Holy Prophet ﷺ to perform Zuhr and Asr with one Azan and two Iqamah's and Magrib and Isha with one Azan and two Iqamah's without any reason or excuse.
Reference: Faroh Kafi 2 Ch.8 H.1, Wasa'il Shia Vol. 3 Ch.32 H.4

Qiblah:

- (1) Imam Muhammad Al Baqir (A.S): Obligations of Prayer (Salat) are
- 1- Recognition of time
 - 2- Purification
 - 3- Facing Qiblah (Kab'ah)
 - 4- Rakoo'h

5- Sajood

6- Dua (Surah Al-Hamd)

and the rest is Sunnah.

Reference: Faroh Kafi 2 Ch.3 H.4, Wasa'il Shia Vol. 3 Ch.1 H.1

- (2) Imam Muhammad Al Baqir (A.S): You may perform a Prayer (Salat) without facing alQiblah (al-Ka'bah). You must perform it again, only if you realize it in time. If the time is gone, it is not obligatory for you to perform it again.

Reference: Faroh Kafi 2 Ch.7 H.3, Wasa'il Shia Vol. 3 Ch.11 H.1

- (3) Imam Muhammad Al Baqir (A.S): One who is confused in finding direction of Qiblah, he can performs Prayer (Salat) as he wishes. It is also narrated that he performs Prayer (Salat) facing four directions.

Reference: Faroh Kafi 2 Ch.7 H.10, Man La Yahduru al-Faqih 1 H.847

Explanation

This order has been given because Allah says in the Qur'an:

The Allah belongs to the east and the west, so wherever you turn you are facing towards Allah (Al-Qur'an 2:115). It is also been narrated in the hadiths that if the direction of the Qiblah cannot be ascertained, then the Prayer (Salat) should be offered on all four sides, and both statements are correct, follow whatever you want.

- (4) Imam Jafar al Sadiq (A.S): If a person prays on a high place, on a mountain etc. his Prayer (Salat) is valid because the limits of the Qiblah are from his place to the sky.

Reference: Wasa'il Shia Vol. 3 Ch.18 H.1, Man La Yahduru al-Faqih 1 H.845

- (5) Prophet Muhammad ﷺ: It is forbidden to perform Prayer (Salat)s on the roof of the Ka'bah.

Reference: Wasa'il Shia Vol. 2 Ch.19 H.1, Man La Yahduru al-Faqih 4 H.1

- (6) Imam Muhammad Al Baqir (A.S): If you have to perform Prayer (Salat) in a ship, stand facing Qiblah and stand firm and perform Prayer (Salat), and if the ship deviates from the Qiblah, then if it is possible for him, he should turn towards Qiblah, otherwise he should perform Prayer (Salat) wherever the ship turns, and if it is not possible to stand, then he should sit down and perform Prayer (Salat).

Reference: Faroh Kafi 2 Ch.82 H.2, Wasa'il Shia Vol. 3 Ch.13 H.1

- (7) Imam Jafar al Sadiq (A.S): If one has to perform Prayer (Salat) while sitting on a ride, he should perform Prayer (Salat) facing the place where he is riding.
Reference: Faroh Kafi 2 Ch.81 H.8, Wasa'il Shia Vol. 3 Ch.15 H.1

Rulings On Clothes Of One Performing Prayer (Salat)

- (1) Imam Muhammad Baqir (A.S): It is not permissible to pray in a cloth made of corpse leather, even if it has been dyed seventy times.
Reference: Wasa'il Shia Vol. 3 Ch.1 H.1, Man La Yahduru al-Faqih 1 H.5169
- (2) Imam Jafar al Sadiq (A.S): If a man who is in wilderness and has no other clothes except one piece and has experienced sexual relation in it and He does not have water, then he should takes Tayammum and performs Prayer (Salat) in a sitting position and makes gestures.
Reference: Faroh Kafi 2 Ch.58 H.15, Wasa'il Shia Vol. 3 Ch.35 H.1
- (3) Imam Jafar al Sadiq (A.S): If a man who performs Prayer (Salat) and there is feces of human being, cat or dog in his clothes, he is not required to perform his Prayer (Salat) again, if he did not know about it.
Reference: Faroh Kafi 2 Ch.60 H.2
- (4) Imam Musa Kazim (A.S): It is permissible to perform Prayer (Salat) with the fur of fennec and squirrel, but do not perform Prayer (Salat) with the fur of sable and fox.
Reference: Faroh Kafi 2 Ch.59 H.4, Wasa'il Shia Vol. 3 Ch.38 H.1
- (5) Imam Jafar al Sadiq (A.S): Prayer (Salat) performed with hair of everything of inedible flesh is unlawful. Thus, Prayer (Salat) performed with the fur, hair, skin, urine, dung, milk and with everything from such animals is invalid and unacceptable. If it is from edible animal, performing Prayer (Salat) with its fur, urine, hair, dung, milk and everything from it is permissible, if you know that proper slaughtering has taken place, which makes it clean.
Reference: Faroh Kafi 2 Ch.59 H.1, Wasa'il Shia Vol. 3 Ch.2 H.1, Man La Yahduru al-Faqih 1 H.784

- (6) Imam Jafar al Sadiq (A.S): It is Makrooh to pray in a cloth on which pictures are made.
Reference: Faroh Kafi 2 Ch.59 H.14, Wasa'il Shia Vol. 3 Ch.38 H.11, Man La Yahduru al-Faqih 1 H.341
- (7) Imam Jafar al Sadiq (A.S): It is Makrooh to pray in black clothes but there is no problem if the socks, veil or turban is black.
Reference: Faroh Kafi 2 Ch.59 H.13, Wasa'il Shia Vol. 3 Ch.31 H.1
- (8) Imam Jafar al Sadiq (A.S): Black cloth is Makrooh except socks, turban and veil.
Reference: Faroh Kafi 2 Ch.59 H.11, Wasa'il Shia Vol. 3 Ch.34 H.16, Man La Yahduru al-Faqih 1 H.564
- (9) Imam Jafar al Sadiq (A.S): Do not perform Prayer (Salat) with a black cap, it is of the clothes of people of the fire.
Reference: Faroh Kafi 2 Ch.59 H.9, Wasa'il Shia Vol. 3 Ch.31 H.1, Man La Yahduru al-Faqih 1 H.674
- (10) Imam Jafar al Sadiq (A.S): Prayer (Salat) should not be performed in clothes that shows the body.
Reference: Faroh Kafi 2 Ch.59 H.9, Wasa'il Shia Vol. 3 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.754
- (11) Imam Musa Kazim (A.S): There is nothing wrong with praying wearing only pants and Shawl.
Reference: Faroh Kafi 2 Ch.60 H.1, Wasa'il Shia Vol. 3 Ch.20 H.1, Man La Yahduru al-Faqih 1 H.478
- (12) Imam Muhammad Al Baqir (A.S): There is nothing wrong if a person prays in shirt whose buttons are open.
Reference: Faroh Kafi 2 Ch.61 H.12, Wasa'il Shia Vol.32 Ch.20 H.3, Man La Yahduru al-Faqih 1 H.875

- (13) Imam Jafar al Sadiq (A.S): If women perform Prayer (Salat) in three pieces of clothes: Loincloth, an outer garment with sleeves, and a yashmak. It is not harmful if she uses the Yashmak as a veil and if she does not find, she can use two pieces of clothes using one as loincloth and the other as a veil.
Reference: Faroh Kafi 2 Ch.66 H.7, Wasa'il Shia Vol. 3 Ch.38 H.1, Man La Yahduru al-Faqih 1 H.876
- (14) Imam Jafar al Sadiq (A.S): If a man who performs Prayer (Salat) with clothes of woman, with her loincloth and uses her veil as a turban. It is acceptable if she is trusted.
Reference: Faroh Kafi 2 Ch.65 H.5, Wasa'il Shia Vol. 3 Ch.35 H.14, Man La Yahduru al-Faqih 1 H.877
- (15) Imam Jafar al Sadiq (A.S): Perform Prayer (Salat) with your own handkerchief but not with others' handkerchief.
Reference: Faroh Kafi 2 Ch.65 H.6, Wasa'il Shia Vol. 3 Ch.35 H.14, Man La Yahduru al-Faqih 1 H.5890
- (16) Imam Musa Kazim (A.S): If a person does not have any clothes, if he finds any grass etc. then he should cover his private parts and perform Prayer (Salat), and if nothing can be found, then if there is no one to see, then he stand up and pray and if there is anyone to see him, then he should sit down and perform Prayer (Salat) with gestures.
Reference: Faroh Kafi 2 Ch.66 H.19, Wasa'il Shia Vol. 3 Ch.35 H.21, Man La Yahduru al-Faqih 1 H.893

Explanation:

Grass etc means that one should try to get something in any case. If one does not get anything, then if there is someone to see, he should sit down and perform Prayer (Salat) with gestures that he should not do rakoooh and sajood and if there is no one to see him then he should stand up and pray but not do rakoooh and sajood.

- (17) Imam Jafar al Sadiq (A.S): If some people wants to offer Prayer (Salat) but they donot have any clothes, they should offer the Prayer (Salat) in such a way that the Imam (one leading Prayer (Salat)) who is offering the Prayer

(Salat) only extends his knees in front of them and sits down and perform with gestures.

Reference: Faroh Kafi 2 Ch.66 H.11, Wasa'il Shia Vol. 3 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.897

- (18) Imam Jafar al Sadiq (A.S): It is not permissible for a person to lead the Prayer (Salat) in only one shirt and without a turban on his head. It is obligatory on the one who leads the Prayer (Salat) to wear the turban on his head and the cloak on his body.

Reference: Faroh Kafi 2 Ch.66 H.11, Wasa'il Shia Vol. 3 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.895

- (19) Imam Hassan Mujtaba(A.S): The Namazi(who prays) should wear the best clothes because Allah is Al-Jameel (الجميل) and he loves beauty.

Reference: Faroh Kafi 2 Ch.66 H.11, Wasa'il Shia Vol. 3 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.892

- (20) Imam Ali Raza (A.S): It is permissible to perform Prayer (Salat) wearing something made of leather or clothes brought from the market. It is not necessary to research them.

Reference: Faroh Kafi 2 Ch.61 H.14, Wasa'il Shia Vol. 3 Ch.29 H.7, Man La Yahduru al-Faqih 1 H.899

- (21) Amir al-Mu'minin Ali (A.S): A woman should not pray without ornaments.

Reference: Faroh Kafi 2 Ch.27 H.14, Wasa'il Shia Vol. 3 Ch.32 H.12, Man La Yahduru al-Faqih 1 H.901

- (22) Imam Jafar al Sadiq (A.S): Praying in a cloth dyed with sharp red color is makrooh.

Reference: Faroh Kafi 2 Ch.63 H.4, Wasa'il Shia Vol. 3 Ch.32 H.1, Man La Yahduru al-Faqih 1 H.904

- (23) Imam Musa Kazim (A.S): It is permissible for women and girls to pray while wearing anklets, but the condition is that they do not make noise. And if it makes noise, it is not permissible.

Reference: Faroh Kafi 2 Ch.6 H.1, Wasa'il Shia Vol. 3 Ch.3 H.1, Man La Yahduru al-Faqih 1 H.911

- (24) Prophet Muhammad ﷺ: One should wear a turban on one's head during Prayer (Salat), because two rak'ats of Prayer (Salat) which are performed with a turban is better than four rak'ats without a turban.

Reference: Faroh Kafi 2 Ch.6 H.7, Wasa'il Shia Vol. 3 Ch.3 H.18, Man La Yahduru al-Faqih 1 H.914

- (25) Imam Muhammad Al Baqir (A.S): If a person prays with a cloth over his mouth and nose, it is not permissible for him to do so on the ground, but if he is on a ride, he can do so.

Reference: Faroh Kafi 2 Ch.61 H.12, Wasa'il Shia Vol. 3 Ch.35 H.14, Man La Yahduru al-Faqih 1 H.921

- (26) Prophet Muhammad ﷺ: A man should not perform Prayer (Salat) wearing an iron ring.

Reference: Faroh Kafi 2 Ch.64 H.11, Wasa'il Shia Vol. 3 Ch.35 H.21, Man La Yahduru al-Faqih 1 H.923

- (27) Prophet Muhammad ﷺ, Imam Ali bin Hussain (A.S), Imam Jafar al Sadiq (A.S), Imam Musa Kazim (A.S): It is better to perform Prayer (Salat) with scented clothes.

Reference: Faroh Kafi 2 Ch.66 H.11, Wasa'il Shia Vol. 3 Ch.35 H.1, Man La Yahduru al-Faqih 1 H.932

- (28) Imam Hussain (A.S): Whoever wears a cloth that makes him famous. Allah will cloth him with fire on the Day of Resurrection.

Reference: Faroh Kafi 2 Ch.63 H.11, Wasa'il Shia Vol. 3 Ch.33 H.1, Man La Yahduru al-Faqih 1 H.931

- (29) Imam Jafar al Sadiq (A.S): Prayer (Salat)s should not be performed in such a way that there is no veil between the private parts of the person and the ground.

Reference: Faroh Kafi 2 Ch.63 H.17, Wasa'il Shia Vol. 3 Ch.33 H.14, Man La Yahduru al-Faqih 1 H.930

Rules About Unclean Cloth

- (1) Imam Jafar al Sadiq (A.S): If a man who performs Prayer (Salat) wearing another man's clothes for many days, then the owner of clothes inform him that he does not wear them for Prayer (Salat). He does not need to perform any of his Prayer (Salat) again.
Reference: Faroh Kafi 2 Ch.60 H.1, Wasa'il Shia Vol. 3 Ch.40 H.5
- (2) Imam Jafar al Sadiq (A.S): If your clothes come in contact with wine or intoxicating al-Nabidh (a kind of wine), you must wash it, if you know the area but if you do not know the area then wash all of that cloth and if you have performed Salat (Prayer (Salat)) with it perform it again.
Reference: Faroh Kafi 2 Ch.60 H.3, Wasa'il Shia Vol. 3 Ch.40 H.14
- (3) Imam Jafar al Sadiq (A.S): If a man who finds blood in clothes of his brother while he is performing Prayer (Salat). He is not required to inform him until he completes his Salat (Prayer (Salat)) again.
Reference: Faroh Kafi 2 Ch.60 H.4
- (4) Imam Jafar al Sadiq (A.S): A person asked about a man who performs two Rak'at Prayer (Salat) wearing clothes in which one has experienced sexual relation, then he comes to know it. He (the Imam) said, 'He is required to perform it from the beginning. He (the narrator) then asked about one who performs Prayer (Salat) wearing clothes in which sexual relation is experienced or there is blood in it. He completes his Salat (Prayer (Salat)) then he comes to know it. He (the Imam) said, His Prayer (Salat) is passed. He is not required to perform it again.
Reference: Faroh Kafi 2 Ch.60 H.5, Wasa'il Shia Vol. 2 Ch.47 H.1

- (5) Imam Jafar al Sadiq (A.S): If someone who borrows clothes from one whom he knows consumes alJirry (scale-less fish) or drinks wine. He does not perform Salat Prayer (Salat) wearing them before washing.
Reference: Faroh Kafi 2 Ch.60 H.6
- (6) Imam Jafar al Sadiq (A.S): If a drop of urine found on one's thigh but one performs Prayer (Salat) and then remembers that he has not washed it. He is required to perform his Prayer (Salat) again.
Reference: Faroh Kafi 2 Ch.60 H.5
- (7) Imam Jafar al Sadiq (A.S): If a man who vomits in his clothes, he can perform Prayer (Salat) in them without washing, It is not an offense to do so.
Reference: Faroh Kafi 2 Ch.60 H.10
- (8) Imam Ali Naqi (A.S): If a person cuts his nails and hair and start praying without sweeping them with a cloth, then there is no harm in it even if the hair and nails are clinging to the cloth.
Reference: Wasa'il Shia Vol. 3 Ch.18 H.1
- Note:** The rest of these issues should be considered in the rules of Impurity.

Rulling On Place Of Prayer (Salat)

- (1) Amir al-Mu'minin Ali (A.S): Prayer (Salat) cannot be performed in usurp clothes and usurp house.
Reference: Wasa'il Shia Vol. 3 Ch.2 H.2
- (2) Imam Jafar al Sadiq (A.S): If a man who performs Prayer (Salat) and a woman is in his view, standing on furnishing on his side. If she is sitting, it is not harmful, but if she is performing Prayer (Salat), then it is not acceptable.
Reference: Faroh Kafi 2 Ch.14 H.5, Wasa'il Shia Vol. 3 Ch.4 H.2
- (3) Imam Jafar al Sadiq (A.S): A person asked about performing Prayer (Salat) in churches. He (the Imam) said, Sprinkle, then perform Prayer (Salat).
Reference: Faroh Kafi 2 Ch.57 H.1, Wasa'il Shia Vol. 3 Ch.13 H.2

- (4) Imam Jafar al Sadiq (A.S): A person asked about performing Prayer (Salat) in about the houses of Zoroastrians, He (the Imam) said, Sprinkle, then perform Prayer (Salat).
Reference: Faroh Kafi 2 Ch.57 H.1, Man La Yahduru al-Faqih 1 H.730
- (5) Imam Jafar al Sadiq (A.S): If you are performing Prayer (Salat) in camel's barn. If you are afraid for your effects, sweep it and wash it.
Reference: Faroh Kafi 2 Ch.57 H.13, Wasa'il Shia Vol. 3 Ch.57 H.2
- (6) Imam Jafar al Sadiq (A.S): It is not harmful to perform Prayer (Salat) in sheep barns.
Reference: Faroh Kafi 2 Ch.57 H.8, Wasa'il Shia Vol. 3 Ch.57 H.8, Man La Yahduru al-Faqih 1 H.896
- (7) Imam Jafar al Sadiq (A.S): Prayer (Salat) is not performed in ten places, such as:
- 1- In clay
 - 2- Water
 - 3- Bath houses
 - 4- On graves
 - 5- On main roads
 - 6- Ant's colonies
 - 7- Camel's barns
 - 8- Water beds
 - 9- Salt grounds and on snow.
- Reference: Faroh Kafi 2 Ch.57 H.12, Wasa'il Shia Vol. 3 Ch.15 H.6, Man La Yahduru al-Faqih 1 H.725
- (8) Imam Jafar al Sadiq (A.S): A person asked about a man who performs Prayer (Salat) on graves. He (the Imam) said, It is not permissible unless he places something between himself and the graves when performing Prayer (Salat), like a distance of ten yards from his front side and from his back side, ten yards from the right and ten yards from the left; then he can perform Prayer (Salat) if he wanted.

Reference: Faroh Kafi 2 Ch.57 H.13, Wasa'il Shia Vol. 3 Ch.25 H.5

- (9) Imam Ali Raza (A.S): If you go in this direction and may not find a place to perform Prayer (Salat) because of snow. If possible, do not perform Sajdah (prostration) on snow and if not, then level it and perform Sajdah (prostration) on it or Perform Sajdah (prostration) on your clothes.
Reference: Faroh Kafi 2 Ch.57 H.13
- (10) Imam Jafar al Sadiq (A.S): Prayer (Salat) is not performed in a house where wine and intoxicating items exist.
Reference: Faroh Kafi 2 Ch.57 H.14
- (11) Imam Jafar al Sadiq (A.S): It is undesirable to perform Prayer (Salat) in three locations of roads. They are al-Bayda' which is Dhat al-Jaysh, Dhat al-Salasil, and Dajnan (names of places).
Reference: Faroh Kafi 2 Ch.57 H.10
Note: These places are in Makkah.
- (12) Imam Jafar al Sadiq (A.S): Prayer (Salat) is not performed in al-Shuqrah valley.
Reference: Faroh Kafi 2 Ch.57 H.11
- (13) Imam Jafar al Sadiq (A.S) & Ali Naqi (A.S): If you stand up for Prayer (Salat) and see feces in the direction of al-Qiblah (al-Ka'bah). Keep away from it as much as you can and do not perform Prayer (Salat) on a main road.
Reference: Faroh Kafi 2 Ch.57 H.17, Wasa'il Shia Vol. 3 Ch.31 H.1
- (14) Imam Jafar al Sadiq (A.S): If you see pictures on furnishings which come in one's view, if there is one eye for it, it is not harmful but if it has two eyes then it is not permissible.
Reference: Wasa'il Shia Vol. 3 Ch.32 H.1
- (15) Imam Muhammad Al Baqir (A.S): There is nothing wrong if a person prays on a bed even though he has the power to pray on the ground.
Reference: Faroh Kafi 2 Ch.57 H.11, Wasa'il Shia Vol. 3 Ch.32 H.21

- (16) Imam Musa Kazim (A.S): There is nothing wrong with praying in front of a fruit tree, on soft grass when the forehead can reach the ground, on dry grass and indigo plant etc. when the forehead can reach the ground.
Reference: Faroh Kafi 2 Ch.57 H.24, Wasa'il Shia Vol. 2 Ch.32 H.16
- (17) Prophet Muhammad ﷺ: Prayer (Salat) should be performed in different places, because whoever puts his forehead on a part of the earth, that part will bear witness to him on the Day of Resurrection.
Reference: Faroh Kafi 2 Ch.57 H.17, Wasa'il Shia Vol. 3 Ch.32 H.15
- (18) Imam Jafar al Sadiq (A.S): If a woman who performs Prayer (Salat) on the side of the man nearby, if there is a distance of one Rahl (yard), it is not harmful.
Reference: Faroh Kafi 2 Ch.57 H.21, Wasa'il Shia Vol. 3 Ch.32 H.16
- (19) Imam Muhammad Al Baqir (A.S): If a woman prays near a man if there is a veil between them then it is not harmful.
Reference: Faroh Kafi 2 Ch.57 H.11, Wasa'il Shia Vol. 3 Ch.32 H.11
- (20) Imam Mahdi(A.S): When a person goes to the grave of any Imam (A.S), he should not pray standing in front of the grave or on the left or right side of the grave, because he can neither go ahead of the Imam (A.S) nor be equal to him, but he should pray standing behind the grave.
Reference: Faroh Kafi 2 Ch.57 H.11, Wasa'il Shia Vol. 3 Ch.32 H.12

Number Of Rakat's

- (1) Imam Ali Raza(A.S): A total of seventeen rakat's are obligatory on people, which are four rakat's of zuhr, four for Asr, three for Magrib and four rakat's for Isha and two rakat's of Fajr (total seventeen).
Reference: Man La Yahduru al-Faqih 1 H.603
- (2) Imam Ali Raza(A.S): A total of thirty four rakat's of Nafala Prayer (Salat)s and they are such that eight rakat's are before decline of sun (i.e. before Zuhr), and eight rakat's are after Zuhr(i.e. before Asr), and four rakat's after

Magrib are with two salams (i.e. will be recited in two rakat's), and eight rakat's of night Prayer (Salat) (i.e. Tahajud), and two rakat's of Isha and two rakat's are near Fajr (i.e. before Fajr Prayer (Salat)), and two rakat's of Witr (i.e. which are after Isha).

Reference: same as above

- (3) Imam Jafar al Sadiq (A.S): There are ten Rak'at in Prayer (Salat). There are two for alZuhr, two for al-'Asr, two Rak'at of Morning, two Rak'at of al-Maghrib and two Rak'at of al-'Isha' al-Akhirah. In these many of Prayer (Salat) conjectures (mistakes) are not acceptable. If one faces conjectures in such Prayer (Salat), he performs it again. They are Prayer (Salat) which Allah, most Majestic, most Glorious, made obligatory on believers in al-Quran. He (Allah) delegated Muhammad, 'Alayhi al-Salam, and he (the Holy prophet) increased seven Rak'at. They are of Sunnah and have no recitations. They have Tasbih (Allah is free of all defects), Tahlil, (no one deserves worship except Allah) Takbir (Allah is great beyond description), and Prayer (Salat). Conjectures in these Rak'at are (dealt with according to certain rules). The Messenger of Allah increased two Rak'at for those at home in alZuhr, al-'Asr, al-'Isha', al-Akhirah and one Rak'at to al-Maghrib for those at home as well as for those on a journey.

Reference: Faroh Kafi 2 Ch.3 H.6

Rulings On Intention (Niyyah)

- (1) Imam Ali bin Hussain (A.S): There is no action without intention (niyyah).
Reference: Faroh Kafi 1 Ch.69 H.1
- (2) Imam Jafar al Sadiq (A.S): A person started the obligatory Prayer (Salat) but later he forgot and thought that maybe he was offering Nafila Prayer (Salat) or vice versa, he started Nafila Prayer (Salat) and later thought that maybe it is obligatory Prayer (Salat) then his Prayer (Salat) should be considered as the one he started.

Reference: Wasa'il Shia Vol. 4 Ch.2 H.2

Explanation:

That is, the action for which the intention was intended will be counted and the intention is not necessary to express with the tongue but is enough in the heart.

Rulings On Commencing Prayer (Salat) (Takbirah al-Ihram)

- (1) Imam Jafar al Sadiq (A.S): Raise your hands when commencing Prayer (Salat) on the sides of your face and do not raise them all the way farther.
Reference: Faroh Kafi 2 Ch.19 H.1
- (2) Imam Jafar al Sadiq (A.S): The least for Takbir (Allah is great beyond description) facing Qiblah is to say it once. Three times is good and seven times is better.
Reference: Faroh Kafi 2 Ch.19 H.2, Wasa'il Shia Vol. 3 Ch.1 H.4

Explanation:

There are many hadiths in Man la Yahduru al-Faqih in which seven Takbirs are mentioned, this Sunnah is ongoing and Imam Hussain(A.S) also used to say seven Takbirs, but it is better not obligatory.

- (3) Imam Muhammad Al Baqir (A.S): If the Takbirah al-Ihram is omitted then the Prayer (Salat) becomes invalidated, even if it is omitted by mistake but the condition is that the omission is certain.
Reference: Faroh Kafi 2 Ch.20 H.11, Wasa'il Shia Vol. 3 Ch.18 H.3
- (4) Imam Muhammad Al Baqir (A.S) & Imam Jafar al Sadiq (A.S): The number of Takbir in all five obligatory Prayer (Salat) is ninety-five of which are Takbir during five Qunut, Explanation of which is in Zuhr there are twenty-one, in Asr twenty-one, in al-Maghrib sixteen, in Isha twenty-one and in the

morning Prayer (Salat) there are eleven and in the five Qunut there are five Takbirs.

Reference: Faroh Kafi 2 Ch.21 H.15, Wasa'il Shia Vol. 3 Ch.22 H.5

- (5) Imam Jafar al Sadiq (A.S): When you stand up for Prayer (Salat) say:

اللهم إني أقدم إليك محمداً بين يدي حاجتي وأتوجه إليك به فأجعلني به وجهي في الدنيا والآخرة ومن المقربين واجعل صلاتي به مقبولة، وذنبني به مغفورا، ودعائي به مستجابا، إنك أنت الغفور الرحيم

And when you stand up for Prayer (Salat) then stand up with dignity and calm and do not rush, don't be lazy, sluggish and lethargic. And when you start the Prayer (Salat), you have to be humble and pay full attention to the Prayer (Salat). Because Allah says in the Quran:

"Those who humble themselves in Prayer (Salat)" (Al-Qur'an 23:2)

And also says:

"And seek help through patience and Prayer (Salat). Indeed, it is a burden except for the humble" (Al-Qur'an 2:45)

And keep your face towards Qiblah, do not turn away from the Qiblah, otherwise the Prayer (Salat) will be invalidated and you should stand up straight, because the Holy Prophet ﷺ has said: That whoever does not stand upright in Prayer (Salat) his Prayer (Salat) will not be accepted, and look down and do not look up to the sky your eyes should be on the place of prostration, keep your heart engage in Prayer (Salat) because only part of our Prayer (Salat)s will be accepted which you have performed with heart, even one-fourth, sometimes one-third and sometimes half of the Prayer (Salat) of the people are accepted, but Allah fulfills it for the believers in Nawafil. And you stand in Prayer (Salat) as lowly slave stands in front of a glorious King, and think that you stand in front of the one who is looking at you but you cannot see him, and pray like this is your last and farewell Prayer (Salat) from this world, after that you will never be able to pray, and do not use your hands on your beard and on your head, do not move your feet back and forth, keep them straight and keep a distance between them from three toes to a pillow, and do not bend, do not pandiculate, gape or

laugh because laughing invalidates the Prayer (Salat). Do not sit on your buttocks because Allah Almighty has sent down a torment on people sitting on their buttocks, that one of them had placed both his hands on his buttocks due to tiredness in Prayer (Salat) and do not tie your hand on your chest while praying because that's what Zoroastrians do. Leave both your hands and place them on your thighs and on your knees, and in your Prayer (Salat)s, and make sure that in your Prayer (Salat) it is better. Do not be unaware that if you move your hands it will keep you engaged in sports and do not lean against wall in the world except that you are sick and do not turn to your right or left because if you turn around and look at the one behind you, then it is obligatory for you to repeat the Prayer (Salat) and when a person is attracted to something else, Allah calls out to him: whom does my servant belong to? Is he better than Me? And if the person is attracted to something else three times in a Prayer (Salat), then Allah turns a blind eye to him and never looks at him again and does not blow the place of prostration with your mouth. If you intend to blow then blow before starting the Prayer (Salat), because there are three types of blowing which are makrooh, blowing in the place of prostration, blowing incense and amulets, and blowing on hot food, and do not blow in the state of Prayer (Salat), and do not clean your nose, for whoever withholds his saliva in the mouth for the glory of Allah, Allah may bless him and grant him health. And raise your hands up to the neck for Takbir. Do not cross them above the ears and be in front of the cheeks and spread them well and say Takbir three times and say:

اللهم أنت الملك الحق المبين، لا إله إلا أنت، سبحانك وبحمدك، عملت سوءا وظلمت نفسي فاغفر لي ذنوبي إنه لا يغفر الذنوب إلا أنت

Then with both hands raised and released say Takbirs and say:

أبليك وسعديك، والخير في يديك، والشر ليس إليك، والمهدي من هديت، عبدك وابن عبدك بين يديك، منك وبك ولك وإليك، لا ملجأ ولا منجا ولا مفر منك إلا إليك، تباركت وتعاليت، سبحانك وحنانيك سبحانك رب البيت الحرام

Then say two Takbirs and say:

وجهت وجهي للذي فطر السماوات والأرض، على ملة إبراهيم ودين محمد صلى الله عليه وآله ومنهاج علي، حنيفا مسلما وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين، أعوذ بالله السميع العليم من الشيطان الرجيم، بسم الله الرحمن الرحيم

Reference: Man La Yahduru al-Faqih 1 H.916

Explanation:

At the beginning of the Prayer (Salat), these dua's have been narrated in other hadeeth, but this hadith was narrated because it was very useful, and the last dua in the hadith is called dua Tawaja, this is Sunnah Muakadah. It has been narrated by Allama Tabrisi in his book Al-Ihtijaj from Imam Sahib Al- Asr (A.S), Allama Al-Hilli has also narrated it in Wasa'il and in Al-Mustadrak it is narrated from Imam Ali Raza (A.S).

- (6) Imam Jafar al Sadiq (A.S): The method of Takbirah al-Ihram is to raise the hands up to the level of the face so that the palms are facing towards Qiblah.

Reference: Wasa'il Shia Vol. 4 Ch.9 H.6

- (7) Prophet Muhammad ﷺ: When saying Takbir al-Ihram, when going to Rakooh, when raising from Rakooh, when prostrating in short Rafa-Yadain (raising hands) is necessary when saying every obligatory or recommended Takbir.

Reference: Wasa'il Shia Vol. 4 Ch.9 H.13

Manners of Standing and Sitting Positions in Prayer (Salat)

- (1) Imam Muhammad Al Baqir (A.S): When you stand up for Prayer (Salat) do not allow one foot to touch the other, leave between them a distance of one finger at the least and one Shibr (about 8 inches) at most. Allow your shoulders to relax and leave your hands alone. Do not crisscross your fingers. Instead they should be kept on your thighs on its front side and your eyes should look at the place for prostration. When you are ready for prostration, raise your hands for Takbir, then bow down for prostration. First your hands should be placed on the ground, before your knees.
Reference: Faroh Kafi 2 Ch.28 H.1
- (2) Imam Muhammad Al Baqir (A.S): When a person stands up for Prayer (Salat). He should stand straight and keep his back straight. A person who does not straighten his back during Qayam (standing position) then his Prayer (Salat) is not valid.
Reference: Faroh Kafi 2 Ch.28 H.9
- (3) Imam Muhammad Al Baqir (A.S): The one who is healthy should perform the Prayer (Salat) while sanding and the one who is sick should perform the Prayer (Salat) in sitting position and if the one who perform while sitting is more than ill then he will perform lying in his side.
Reference: Faroh Kafi 2 Ch.28 H.11, Man La Yahduru al-Faqih 1 H.856
- (4) Imam Musa Kazim (A.S): While in standing position during Prayer (Salat), it is permissible to bend down and lift something from the ground when necessary.
Reference: Faroh Kafi 3 Ch.6 H.41, Wasa'il Shia Vol. 4 Ch.1 H.1
- (5) Prophet Muhammad ﷺ: The sick person should first stand up and pray and if he cannot stand up, he should sit down and pray and if he cannot sit down, he should lie down on his right side, and if cannot lie down on his right side side then he should lie down on his left side and if he is not able to do so, then he should lie down on the floor straight and pray with gestures, facing Qiblah, and he should point the prostration even lower than Ruku.

Reference: Wasa'il Shia Vol. 4 Ch.6 H.12, Man La Yahduru al-Faqih 1 H.1079

- (6) Imam Jafar al Sadiq (A.S): If a person has hemorrhage or vomits, he should pray with the nod of the head.

Reference: Wasa'il Shia Vol. 4 Ch.1 H.12, Man La Yahduru al-Faqih 1 H.1037

- (7) Imam Muhammad Al Baqir (A.S): When a woman stands up for Prayer (Salat) she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest over her breast.

Reference: Faroh Kafi 2 Ch.28 H.2

Rulings On Recitations In Prayer (Salat)

- (1) Imam Muhammad Al Baqir (A.S): One who does not read al-Fatihah in his Prayer (Salat) aloud or silently, his Prayer (Salat) is not valid.

Reference: Faroh Kafi 2 Ch.20 H.29, Wasa'il Shia Vol. 4 Ch.1 H.1

- (2) Imam Jafar al Sadiq (A.S): It is permissible for one suffering from illness to recite just al-Fatihah in an obligatory Prayer (Salat).

Reference: Faroh Kafi 2 Ch.20 H.9, Wasa'il Shia Vol. 4 Ch.2 H.4

- (3) Imam Jafar al Sadiq (A.S): You must not read less than a Surah (Chapter) in an obligatory Salat Prayer (Salat) or more, after al-Fatihah.

Reference: Faroh Kafi 2 Ch.20 H.10, Wasa'il Shia Vol. 2 Ch.9 H.5

- (4) Imam Muhammad Al Baqir (A.S): Surah Ikhlas (after al-Fatihah) can be read in every rak'ah of Prayer (Salat) (even if it is fifty rakah's).

Reference: Wasa'il Shia Vol. 4 Ch.9 H.7

- (5) Imam Muhammad Al Baqir (A.S): It is not desirable to read two Surha's together in rak'ah of obligatory Prayer (Salat) after al-Fatihah, but there is nothing wrong in Nafala Prayer (Salat).

Reference: Faroh Kafi 2 Ch.20 H.13, Wasa'il Shia Vol. 4 Ch.9 H.4

- (6) Imam Jafar al Sadiq (A.S): Surah Dhuha and Surah Al-Nashirah are combined to form one Surah, similarly Surah Al-Fil and Surah Quraysh form one Surah together. Therefore if these are recited after al-Fatihah, these should always be recited together.

Reference: Faroh Kafi 2 Ch.20 H.13

- (7) Imam Jafar al Sadiq (A.S): It is not harmful for you to read just al-Fatihah in an obligatory Prayer (Salat) if you are in a hurry or something causes you to move quickly.

Reference: Faroh Kafi 2 Ch.20 H.14, Wasa'il Shia Vol. 2 Ch.11 H.4

- (8) Imam Jafar al Sadiq (A.S): "بسم الله" Shoul be recited loudly even if the Prayer (Salat) is Jahiri (in which recitation is loudly) or Siri (in which recitation is silently).

Reference: Tafseer Hassan al Askari (A.S) H.10, Wasa'il Shia Vol. 4 Ch.11 H.9

- (9) Imam Hassan Askari (A.S): "بسم الله" is a verse of al-Fatihah and there are seven verses of al-Fatihah and it is completed when "In the name of Allah, most Beneficent, most Merciful" is read with it.

Reference: Faroh Kafi 2 Ch.20 H.1, Wasa'il Shia Vol. 4 Ch.11 H.5

- (10) Imam Jafar al Sadiq (A.S): In the beginning of Surah al-Fatihah and every Surah you should start with "In the name of Allah, most Beneficent, most Merciful"(because it is part of every Surah).

Reference: Faroh Kafi 2 Ch.20 H.5, Wasa'il Shia Vol. 4 Ch.17 H.1

- (11) Imam Ali Raza (A.S): The most excellent recitation in obligatory Prayer (Salat) are انا انزلنا and (in second rakah after al-Fatihah) is قل هو الله احد , by Allah, excellence is in reciting these two chapters.

Reference: Faroh Kafi 2 Ch.20 H.19

- (12) Imam Jafar al Sadiq (A.S): If you are behind an Imam when he completes reading al-Hamd you say, الحمد لله رب العالمين 'all praise belongs to Allah, Cherisher of the worlds,' and do not say آمين 'Amen.

Reference: Faroh Kafi 2 Ch.20 H.5, Wasa'il Shia Vol. 4 Ch.317H.1

- (13) Imam Jafar al Sadiq (A.S): It is not desirable to recite all of Surah al-Toheed "قل هو الله احد" in one breath.

Reference: Faroh Kafi 2 Ch.20 H.10, Wasa'il Shia Vol. 4 Ch.10 H.1

- (14) Imam Ali Raza (A.S): Jehar (loud recitation) is obligatory in Fajr, Magrib and Isha Prayer (Salat).

Reference: Faroh Kafi 2 Ch.20 H.15, Wasa'il Shia Vol. 4 Ch.10 H.4

- (15) Imam Baqir & Imam Jafar al Sadiq (A.S): If a person deliberately do not recite loudly in Jehiri Prayer (Salat) and recite loudly in other Prayer (Salat)s then he should repeat his Prayer (Salat) but if he forgets then there is no need to repeat the Prayer (Salat).

Reference: Wasa'il Shia Vol. 4 Ch.26 H.1, Man La Yahduru al-Faqih 1 H.1003

- (16) Imam Muhammad Al Baqir (A.S): If a person deliberately leaves recitation in Prayer (Salat) then he should repeat the Prayer (Salat).

Reference: Wasa'il Shia Vol. 4 Ch.27 H.1, Man La Yahduru al-Faqih 1 H.1005

- (17) Imam Musa Kazim (A.S): Jehar (loud recitation) is not obligatory on women.

Reference: Wasa'il Shia Vol. 4 Ch.31 H.2

- (18) Imam Jafar al Sadiq (A.S): Read al-Fatihah in the two last rak'at or say Tasbih if you like.

Reference: Faroh Kafi 2 Ch.22 H.2, Wasa'il Shia Vol. 4 Ch.42 H.2

- (19) Imam Muhammad Al Baqir (A.S): In third or fourth rak'at read al-Fatihah or say: سبحان الله والحمد لله ولا اله الا الله و الله اكبر, then go to ruku after Takbir.

Reference: Wasa'il Shia Vol. 4 Ch.42 H.5

Explanation:

In the first rakat after al-Fatihah it is better to recite Surah al-Qadr and in the second rakat it is better to recite Surah Toheed. In the third and forth rakat, a person has the option to recite al-Fatihah or say Tasbih. It has been narrated in some Ahadiths that Tasbih is better, so it should be recited, but since it is correct to recite both, so no matter what you read, there is no need to be skeptical.

- (20) Imam Muhammad Al Baqir (A.S): You must not read anything of al-Azaim (in which Sajdah becomes obligatory) in any of obligatory Prayer (Salat), Sajdah becomes an addition in an obligatory Prayer (Salat).
Reference: Faroh Kafi 2 Ch.21 H.6, Wasa'il Shia Vol. 4 Ch.40 H.1

- (21) Imam Jafar al Sadiq (A.S): If a man reads verses Sajdah (prostration) in the last Surah. He must perform Sajdah (prostration), then stand up, read al-Fatihah al-Kitab, then perform Ruku and Sajdah (prostration).
Reference: Faroh Kafi 2 Ch.21 H.1

- (22) Imam Jafar al Sadiq (A.S): Recitaion shoul be done with Tarteel (slow recitation).
Reference: Wasa'il Shia Vol. 4 Ch.18 H.1

- (23) Imam Jafar al Sadiq (A.S): The recitation of a speechless person in Talbiyah, Tashahhud and readings from al-Quran in Prayer (Salat) is by moving his tongue and pointing with his finger.
Reference: Faroh Kafi 2 Ch.22 H.1, Wasa'il Shia Vol. 4 Ch.35 H.1

- (24) Imam Jafar al Sadiq (A.S): When performing Prayer (Salat) with them (other people) it is sufficient to recite like speaking to one's soul.
Reference: Faroh Kafi 2 Ch.20 H.17, Wasa'il Shia Vol. 4 Ch.59 H.3

- (25) Imam Jafar al Sadiq (A.S): Whoever performs Zuhr on Friday, then he must recite loudly and Qanoot only in second rakat.
Reference: Wasa'il Shia Vol. 4 Ch.73 H.1, Man La Yahduru al-Faqih 1 H.1231

Rulings on Ruku (bowing down on one's knees)

- (1) Imam Jafar al Sadiq (A.S): Allah has made Ruku and Sajood obligatory in Prayer (Salat).
Reference: Wasa'il Shia Vol. 4 Ch.9 H.3
- (2) Imam Muhammad Al Baqir (A.S): When you want to kneel for Ruku say, 'Allah is great' before it, then assume Ruku position, in Ruku position you should level up your feet with a distance of one shibr (eight inches) between them, place your palms over your knees, first your right palm on the right knee, and then the left palm over your left knee. Open your fingers and make them to hold the sides of your knees, keep your back straight, stretch your neck forward and keep your eyes to look between your feet and say سبحان ربى العظيم وبحمده three times then, while standing straight, say, سمع الله لمن حمده, then raise your hands for Takbir and then bow down for sajdah.

Reference: Faroh Kafi 2 Ch.23 H.1, Wasa'il Shia Vol. 4 Ch.1 H.1

Explanation:

This is the state of Ruku, In addition to this hadith while going into Ruku, a Dua has been narrated which we have left.

- (3) Imam Muhammad Al Baqir (A.S): When you decide to assume Ruku and Sajdah position, raise your hands and say Takbir then assume Ruku and Sajdah position.
Reference: Faroh Kafi 2 Ch.23 H.3, Wasa'il Shia Vol. 4 Ch.2 H.1
- (4) Imam Muhammad Al Baqir (A.S): One who completes his Ruku does not face any dread in the grave.
Reference: Faroh Kafi 2 Ch.23 H.7
- (5) Imam Jafar al Sadiq (A.S): whoever says, 'O Allah grant Muhammad ﷺ and his family a compensation worthy of their serving Your cause' during his Ruku

or sajdah in obligatory Prayer (Salat), there is a reward for ten good deeds for it and eighteen angels rush forward to take it up to deliver to him.

Reference: Faroh Kafi 2 Ch.23 H.7, Wasa'il Shia Vol. 4 Ch.24 H.4

- (6) Prophet Muhammad ﷺ: Qir'at in Ruku is not allowed.
Reference: Faroh Kafi 2 Ch.24 H.9, Wasa'il Shia Vol. 4 Ch.23 H.5

- (7) Imam Muhammad Al Baqir (A.S): In Ruku a man should keep his knees well bent.
Reference: Faroh Kafi 2 Ch.24 H.12, Wasa'il Shia Vol. 4 Ch.23 H.9

- (8) Imam Muhammad Al Baqir (A.S): When a woman assuming Ruku position she should place her hands above her knees on her thighs so as not to bend down very much to lift up her rear end.
Reference: Faroh Kafi 2 Ch.24 H.7, Wasa'il Shia Vol. 4 Ch.23 H.15

- (9) Imam Jafar al Sadiq (A.S): In Ruku saying "سبحان ربى العظيم" is obligatory, saying it three times is Sunnah and saying it seven times is excellent.
Reference: Faroh Kafi 2 Ch.22 H.11, Wasa'il Shia Vol. 4 Ch.24 H.8

- (10) Imam Jafar al Sadiq (A.S): In Ruku saying "سبحان الله، سبحان الله، سبحان الله" three times is enough.
Reference: Faroh Kafi 2 Ch.22 H.15, Wasa'il Shia Vol. 4 Ch.23 H.9

Explanation:

That is if one say, "سبحان الله" three times instead of, "سبحان ربى العظيم" then this is enough, but it is better to recite the second one. Apart from this, other recitations have also been narrated, such as "لا اله الا الله و الله" "لا اله الا الله والحمد لله والله اكبر" and "اكبر" so it can also be said, we are relying in this.

Rulings On Sajdah(Prostration)

- (1) Imam Jafar al Sadiq (A.S): Allah has made Ruku and Sajdah obligatory.
Reference: Wasa'il Shia Vol. 4 Ch.9 H.3
- (2) Imam Jafar al Sadiq (A.S): When assuming Sajdah, the hands should be placed on the ground first.
Reference: Wasa'il Shia Vol. 4 Ch.1 H.5, Man la Yahduru al Faqih 1 H.929
- (3) Imam Muhammad Al Baqir (A.S): The entire forehead, from the hairline to the eyebrows is for Sajdah. Whatever of this area falls on the ground of the size of a dirham or of the size of a finger's tip is sufficient.
Reference: Faroh Kafi 2 Ch.27 H.1, Wasa'il Shia Vol. 4 Ch.9 H.5
- (4) Imam Jafar al Sadiq (A.S): The place of Sajdah which is higher than the place on which one stands, it is said that if it is of the height of a brick it is not harmful.
Reference: Faroh Kafi 2 Ch.27 H.3, Wasa'il Shia Vol. 4 Ch.11 H.1
- (5) Imam Jafar al Sadiq (A.S): If you place your forehead on an uneven place, do not raise it to place on a proper place: instead drag it on the ground.
Reference: Faroh Kafi 2 Ch.27 H.2, Wasa'il Shia Vol. 4 Ch.8 H.1
- (6) Imam Jafar al Sadiq (A.S): If you cannot perform Sajdah because of the pimple on your forehead, make a dent on the ground, then place the dimple in the dent area so your forehead touches the ground.
Reference: Faroh Kafi 2 Ch.27 H.4, Wasa'il Shia Vol. 4 Ch.12 H.1
- (7) Imam Jafar al Sadiq (A.S): If a person on his forehead has something because of which he is not able to perform Sajdah on it, then he places his chin on the ground.
Reference: Faroh Kafi 2 Ch.27 H.5, Wasa'il Shia Vol. 4 Ch.12 H.2
- (8) Imam Jafar al Sadiq (A.S): It is permissible to perform Sajdah on pebbles but one must leveled the pebbles when he wanted to perform Sajdah.

Reference: Faroh Kafi 2 Ch.27 H.6, Wasa'il Shia Vol. 4 Ch.18 H.4

- (9) Imam Muhammad Al Baqir (A.S): When you are ready for Sajdah, raise your hands for saying Takbir, then bow down for Sajdah.

Reference: Faroh Kafi 2 Ch.23 H.3, Wasa'il Shia Vol. 4 Ch.2 H.1

- (10) Imam Jafar al Sadiq (A.S): While performing Sajdah say: "سبحان ربى الا على و بحمد" three times.

Reference: Faroh Kafi 2 Ch.19 H.6, Wasa'il Shia Vol. 4 Ch.1 H.1

Explanation:

In Sajdah apart from saying "سبحان ربى الا على و بحمد", other Tasbihats have also been narrated, which we have mentioned in the "Rulings of Ruku". Therefore it is correct to say this Tasbih or any other Tasbih. For example, it is permissible to say "لا اله الا الله والحمد لله والله اكبر" or it is enough to say "سبحان الله" (Faroh kafi Vol.2 Ch.25 H.5).

- (11) Prophet Muhammad ﷺ: Sajdah of seven things is obligatory:

- 1- Forehead
- 2- Both palms
- 3- Both knees
- 4- Both toes.

Reference: Faroh Kafi 2 Ch.19 H.6, Wasa'il Shia Vol. 4 Ch.4 H.2

- (12) Prophet Muhammad ﷺ: It is Sunnah to place the nose on the ground in Sajdah.

Reference: same as above

- (13) Imam Jafar al Sadiq (A.S): First raise your head from Sajdah and sit up straight then say Takbir.

Reference: same as above

- (14) Imam Jafar al Sadiq (A.S): After first Sajdah say Takbir and then say "استغفر الله" , ربى و اتوبى اليه" and then say Takbir and perform second Sajdah.

Reference: same as above

- (15) Imam Jafar al Sadiq (A.S): The method of sitting between the two Sajdahs is to sit with emphasis on the left thigh and place the back of your right foot on the sole of the left foot.
Reference: Faroh Kafi 2 Ch.22 H.11, Wasa'il Shia Vol. 4 Ch.24 H.8
- (16) Imam Jafar al Sadiq (A.S): When you raise your head from second Sajdah and want to get up, first sit comfortably then get up.
Reference: same as above
- (17) Prophet Muhammad ﷺ: It is forbidden to blow at the place of Sajdah.
Reference: Faroh Kafi 2 Ch.5 H.1, Wasa'il Shia Vol. 4 Ch.7 H.5

Rulings On Objects On Which Sajdah Is Permissible

- (1) Imam Jafar al Sadiq (A.S): You must not perform Sajdah on anything except earth or on what grows from earth except which are eaten or worn.
Reference: Faroh Kafi 2 Ch.26 H.1, Man la Yahduru Al Faqih Vol. 1 H.130
- (2) Imam Muhammad Al Baqir (A.S), Imam Jafar al Sadiq (A.S), Imam Musa Kazim(A.S), Imam Ali Raza(A.S): Sajdah is not allowed on following things:
- 1- Food
 - 2- Any clothing
 - 3- Wool
 - 4- Anything from animal
 - 5- Food
 - 6- Fruit
 - 7- Hair
 - 8- Feathers of birds
 - 9- Graves
 - 10- A mix of lime and construction compound
 - 11- On a piece of paper with writing on it

12- Glass

13- Snow

14- Gold

15- Silver

16- Ash.

Reference: Faroh Kafi 2 Ch.26 H.14, Wasa'il Shia Vol. 4 Ch.1 H.7, Man la Yahduru al Faqih 1 H.830

- (3) Imam Jafar al Sadiq (A.S): Sajdah on Khak e Shifa (dirt from the grave of Imam Hussain (A.S)) is better than anything.

Reference: Wasa'il Shia Vol. 4 Ch.16 H.4

- (4) Imam Jafar al Sadiq (A.S): Performing Sajdah on ground is obligatory and on other things is Sunnah.

Reference: Wasa'il Shia Vol. 4 Ch.17 H.2, Man la Yahduru Al Faqih Vol. 1 H.828

- (5) Imam Musa Kazim (A.S): If you perform Sajdah on wet growing items, if your forehead touches the ground, then it is not harmful.

Reference: Wasa'il Shia Vol. 4 Ch.9 H.1, Man la Yahduru Al Faqih Vol. 1 H.837

- (6) Imam Muhammad Al Baqir (A.S): It is not harmful if a person prays wearing a cap or turban, but it is necessary to touch the forehead on the ground, even if only a little.

Reference: Faroh Kafi 2 Ch.17 H.14, Wasa'il Shia Vol. 4 Ch.19 H.8

Explanation:

We have treid to summarize the issue, so we have written all the things in one place. The issue is that Sajdah can be done on the ground or on things that grow out of the ground, except for things that are eaten or worn.

- (7) Imam Jafar al Sadiq (A.S): Performing Sajdah on earth is obligatory and on a Prayer (Salat) mat (خمره) is a tradition.

Reference: Faroh Kafi 2 Ch.26 H.8, Wasa'il Shia Vol. 4 Ch.11 H.1

Explanation:

The word “Khumra” which has been mentioned in the hadith on which Sajdah is Sunnah. This means that all the infallibles from the Prophet ﷺ to the Imam Mahdi (A.S) used to Sajdah on Khumra. Khumra is called. Khumra is a place of Sajdah. In Al-Munjid etc, it is stated that Khumra is such a thing that it can touch the forehead. That is the Khumra which we (Shiite) keep with us all the time. In mosques there is Khumra of wood or Khak e Shifa. Khumra of wood is also permissible but Khumra of Khak e Shifa is the best thing. Whether it is obligatory Prayer (Salat) or Nafila Prayer (Salat) Sajdah on Khak e Shifa is best and if the person has a Tasbeeh of Khak e Shifa, even if he does not recite it, he is considered to be reciting Tasbeeh as mentioned in Man La Yahduru al-Faqih Vol.1 P.180 H.829.

NOTE:

Some people object to the Shiites that they keep Khumra with them, so in their service they are requested to study their Sahih Sitta, they will also get Khumra, and in its translation also there is lot of resemblance from Shiite. The Sahih Sitta that I have is the translation is Allama Wahid ul Zaman, he has translated Khumra as a small sack but still could not hide the truth. Therefore when the word Khumra was mentioned in Sunan-e-Nisa’i, while explaining it, the Allama said that it is the same Khumra on which Shiite perform Sajdah.

Rulings On Al-Qunut

- (1) Imam Muhammad Al Baqir (A.S): Qunut (supplication after recitation in second Rak’at) is in every Prayer (Salat), if the Prayer (Salat) is obligatory or nafila.
Reference: Wasa’il Shia Vol. 4 Ch.1 H.2, Man la Yahduru Al Faqih Vol. 1 H.934
- (2) Imam Jafar al Sadiq (A.S): Qunut is in every Prayer (Salat), those which are said aloud as well as those said silently.
Reference: Faroh Kafi 2 Ch.30 H.2, Wasa’il Shia Vol. 4 Ch.1 H.3, Man la Yahduru al Faqih 1 H.943

- (3) Imam Musa Kazim (A.S): There is Qunut in every Prayer (Salat) in the second Rak'at before Ruku (bowing down on one's knees) and after recitation.
Reference: Faroh Kafi 2 Ch.30 H.13
- (4) Imam Muhammad Al Baqir (A.S): There is Qunut in every Prayer (Salat) in the second Rak'at before Ruku (bowing down on one's knees).
Reference: Faroh Kafi 2 Ch.30 H.6, Wasa'il Shia Vol. Vol. 4 Ch.3 H.1
- (5) Imam Jafar al Sadiq (A.S): There is no specific recitation for Qunut, but praise Allah, send blessings on Muhammad and his family and ask forgiveness for your sins.
Reference: Wasa'il Shia Vol. Vol. Vol. 4 Ch.9 H.2, Man la Yahduru al Faqih 1 H.933
- (6) Imam Jafar al Sadiq (A.S): Say in Qunut whatever Allah makes to come out from your tongue. I do not know of anything definite for it.
Reference: Faroh Kafi 2 Ch.30 H.7, Wasa'il Shia Vol. Vol. 4 Ch.9 H.1
- (7) Imam Jafar al Sadiq (A.S): It is sufficient for al-Qunut to say:
 اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 "O Lord, forgive us, grant us mercy, good health and pardon us in this world and in the next life, you have power over all things."
 Reference: Faroh Kafi 2 Ch.30 H.1, Wasa'il Shia Vol. 4 Ch.7 H.1

Explanation:

There is no specific recitation for Qunut, as stated earlier, so whatever is good should be recited. It is better to seek forgiveness for sins. Also saying "سبحان الله" three times in Qunut is enough and it is also permissible to curse the name of enemy in Qunut. All this is narrated in the Hadiths. Apart from this other recitations have also been narrated, but we are relying on this one.

- (8) Imam Sahib al Zaman (A.S): It is not permissible to place your hand over your head and face after Qunut in the obligatory Prayer (Salat), rather after the Qunut he should slowly lower the palms of his hands from the top of the

chest to the knees and assume Ruku after Takbir. However in the recommended Prayer (Salat), it is better to place your hands over the face and chest after Qunut.

Reference: Wasa'il Shia Vol. 4 Ch.23 H.1, Ehtjaj al Tibrisi P.486

- (9) Imam Muhammad Al Baqir (A.S): Every Qunut should be recited loudly.
Reference: Wasa'il Shia Vol. 4 Ch.21 H.1, Man la Yahduru al Faqih 1 H.944
- (10) Imam Muhammad Taqi (A.S): In obligatory Prayer (Salat), pray (Qunut) to Allah in whatever language you want.
Reference: Wasa'il Shia Vol. 4 Ch.19 H.2, Man la Yahduru al Faqih 1 H.935
- (11) Prophet Muhammad ﷺ: Qunut should be prolonged because it is a cause of relief on the Day of Judgment.
Reference: Wasa'il Shia Vol. 4 Ch.22 H.1, Man la Yahduru al Faqih 1 H.1406
- (12) Imam Muhammad Al Baqir (A.S): Qunut in Friday Prayer (Salat) is in both rak'at, before Ruku in first rak'at and after Ruku in second rak'at.
Reference: Wasa'il Shia Vol. 5 Ch.11 H.4, Man la Yahduru al Faqih 1 H.1217
- (13) Imam Muhammad Al Baqir (A.S): In Tashahhud and Qunut, say of the best you know, had it been something definite people would have been destroyed.
Reference: Faroh Kafi 2 Ch.29 H.2, Wasa'il Shia Vol. 4 Ch.5 H.1
- (14) Imam Jafar al Sadiq (A.S): Imam recite the Qunut in Friday Prayer (Salat) as: "اللهم صل على محمد و على آئمة المومنين اللهم اجعلنى ممن خلقتهم لدينك و ممن خلقت لجناتك" and said, recite the name of Ai'mah (A.S) beautifully.
Reference: Wasa'il Shia Vol. 4 Ch.14 H.2

Rullings On Tashahhud

- (1) Imam Jafar al Sadiq (A.S): Tashahhud should be recited after every two raka'ts.
Reference: Faroh Kafi 2 Ch.19 H.6, Wasa'il Shia Vol. 4 Ch.1 H.1

- (2) Imam Jafar al Sadiq (A.S): When you want to stand up after Tashahud use your hands for support and say, "بحول الله و قوته اقوم و اقعد"
Reference: Faroh Kafi 2 Ch.29 H.10, Wasa'il Shia Vol. 4 Ch.1 H.6
- (3) Imam Al Asr (A.S): When you sit up straight after the first two Rak'at, say "بحول الله و قوته اقوم و اقعد",
"By the means of Allah and His power I stand up and sit down."
Reference: Wasa'il Shia Vol. 4 Ch.13 H.8, Ehtjaj al Tibrisi P.583
- (4) Imam Jafar al Sadiq (A.S): When sitting in Tashahud, sit with emphasis on the left thigh and place the back of the right foot on the the sole of the left foot and place the fingers of the hands on the knees.
Reference: Faroh Kafi 2 Ch.19 H.6, Wasa'il Shia Vol. 4 Ch.1 H.1, Man la Yahduru al Faqih 1 H.916

State of Tashahud

- (5) Imam Muhammad Al Baqir (A.S): In Tashahhud and Qunut, say of the best you know, had it been something definite people would have been destroyed.
Reference: Faroh Kafi 2 Ch.29 H.2, Wasa'il Shia Vol. 4 Ch.5 H.1, Hadaiq al Nazra 6 P.441, Mustan'ad al Shia 5 P.329, Kitab Asim bin Hamid P.27

Explanation:

This means that Tashahud and Qunut are not definite, nor is there a specific recitation for them.

- (6) Imam Jafar al Sadiq (A.S): Read Tashahud like this:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ خَيْرُ الْأَسْمَاءِ كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ أَشْهَدُ أَنَّ رَبِّي نِعَمَ الرَّبِّ وَ أَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ وَ أَنَّ عَلِيًّا نِعَمَ الْوَصِيِّ وَ نِعَمَ الْإِمَامِ أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ ارْفَعْ دَرَجَتَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Reference: Fiqah Kmail, Taqi Majlisi P.31, Alqatra 2 P.93, Tozeh al Masail, Mubashir Kashani P. 197

(7) Imam Ali Raza(A.S): In forth rak'at read Tashahud like this:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَالْأَسْمَاءُ الْحُسْنَى كُلُّهَا بِاللهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ الْتَحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ الطَّيِّبَاتُ الزَّكَايَاتُ الْغَادِيَاتُ الرَّائِحَاتُ التَّامَّاتُ النَّاعِمَاتُ الْمُبَارَكَاتُ الصَّالِحَاتُ لِلَّهِ مَا طَابَ وَزَكَ وَطَهَّرَ وَنَمَّا وَخَلَصَ فَلِلَّهِ وَ مَا خَبَثَ فَلِغَيْرِ اللهِ أَشْهَدُ أَنَّكَ نِعْمَ الرَّبُّ وَأَنَّ مُحَمَّدًا نِعْمَ الرَّسُولُ وَأَنَّ عَلِيًّا نِعْمَ الْمَوْلَى وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالْمَوْتَ حَقٌّ وَالْبُعْثَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلَيِّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ مِنْ آلِ طه وَ يَاسِينَ اللَّهُمَّ صَلِّ عَلَى نُورِكَ الْأَنْوَرِ وَ عَلَى حَبْلِكَ الْأَطْوَلِ وَ عَلَى عُرْوَتِكَ الْأَوْثَقِ وَ عَلَى وَجْهِكَ الْأَكْرَمِ وَ عَلَى جَنْبِكَ الْأَوْجَبِ وَ عَلَى بَابِكَ الْأَدْنَى وَ عَلَى مَسَلِّكَ الصِّرَاطِ اللَّهُمَّ صَلِّ عَلَى الْهَادِينَ الْمُهْدِيِّينَ الرَّاشِدِينَ الْفَاضِلِينَ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ اللَّهُمَّ صَلِّ عَلَى جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ رُسُلِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ أَهْلِ طَاعَتِكَ أَكْتَعِينَ وَ اخْصُصْ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَ آلِهِ بِأَفْضَلِ الصَّلَاةِ وَ التَّسْلِيمِ.

Reference: Fiqah al Raza P.108, Hadaiq al Nazra 6 P.451, Bihar al Anwar 81 P.208, Shahadat al Salisa, Sheikh Al-Sanad P.69

(8) Imam Muhammad Al Baqir (A.S): Read this in your Tashahud:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَالْأَسْمَاءُ الْحُسْنَى كُلُّهَا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ الطَّيِّبَاتُ الطَّاهِرَاتُ الزَّكَايَاتُ النِّامِيَّاتُ الْغَادِيَّاتُ الرَّائِحَاتُ الْمُبَارَكَاتُ الْحَسَنَاتُ لِلَّهِ، مَا طَابَ وَطَهَّرَ وَزَكَّى وَخَلَصَ وَنَمَى فَلِلَّهِ وَمَا خَبَثَ فَلِغَيْرِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ. وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ

النار حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور، وأشهد أن ربي نعم الرب وأن محمداً نعم الرسول أرسل، وأشهد أن ما على الرسول إلا البلاغ المبين، السلام عليك أيها النبي ورحمة الله وبركاته، السلام على محمد بن عبد الله خاتم النبيين، السلام على الأئمة الراشدين المهديين، السلام على جميع أنبياء الله ورسله وملائكته، السلام علينا وعلى عباد الله الصالحين

Reference: Man la Yahduru al Faqih 1 H.944

- (9) Imam Jafar al Sadiq (A.S): When you sit for Tashahud in forth rak'at say:

بِسْمِ اللَّهِ وَبِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ خَيْرُ الْأَسْمَاءِ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ أَشْهَدُ أَنَّكَ نِعَمَ الرَّبِّ وَ أَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ الْتَحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ الطَّاهِرَاتُ الطَّيِّبَاتُ الزَّكَايَاتُ الْغَادِيَّاتُ الرَّائِحَاتُ السَّابِغَاتُ النَّاعِمَاتُ لِلَّهِ مَا طَابَ وَ زَكَا وَ طَهَّرَ وَ خَلَصَ وَ صَفَّا فَلِلَّهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ أَشْهَدُ أَنَّ رَبِّي نِعَمَ الرَّبِّ وَ أَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ وَ أَشْهَدُ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، وَ تَرَحَّمْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ ، وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، وَ اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ ، وَ أَمُنْ عَلَى الْجَنَّةِ وَ عَافِنِي مِنَ النَّارِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ لَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا.

Reference: Wasa'il Shia Vol. 4 Ch.3 H.2

- (10) Imam Jafar al Sadiq (A.S): Recite the name of Ai'mah (A.S) in Prayer (Salat) beautifully.

Reference: Man la Yahduru al Faqih 1 H.1418, Wasa'il Shia Vol. 4 Ch.14 H.1

- (11) Imam Muhammad Al Baqir (A.S): Hazrat Jabir(r.a) says that I asked Imam Muhammad Al Baqir (A.S) for the commentary of (Al- ولا تجهر بصلاتك (Qur'an 17:110), He (Imam A.S) said: Do not narrate Ali's guardianship aloud

and this is in Prayer (Salat) and do not speak loudly about the honour and respect that I have bestowed upon Ali (a.s), nor do you conceal them, that is do not hide these things from Ali(a.s), I have given him honour and respect, keep him informed, and as far as **وابتغ بين ذالك** is concerned, so Allah is saying that you (Prophet ﷺ) keep asking me to narrate Ali's guardianship out loud. Therefore, Allah gave permission to the Prophet ﷺ on the day of Ghadeer.

Reference: Tafseer Noor al Saqlain 5 P.294, Tafseer Ayashi 2 P.319, Tafseer Al Safi 3 P.228, Tafseer Al Burhan 2 P.453, Bihar al Anwar 9 P.102

- (12) Imam Ali Raza (A.S): Allah says that, I will not accept any action without acknowledging the prophethood of Muhammad ﷺ and the guardianship of Ali A.S.

Reference: Tafseer Noor al Saqlain 2 P.264, Ayoon Akhbar al Raza 2 Ch.31 H.191

- (13) Imam Jafar al Sadiq (A.S): Whenever anyone of you says:
عليا امير المؤمنين لا اله الا الله محمد رسول الله then right away say **عليا امير المؤمنين**.

Reference: Ehtjaj al Tibrisi 1 P.158

- (14) Imam Jafar al Sadiq (A.S): One who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger, or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a.s.) is My caliph, or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed he has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.

Reference: Kamal ud Din wa Tamam al Naimah 1P.202

- (15) Amir al-Mu'minin Ali (A.S): Remember that Muhammad ﷺ prophethood and my guardianship are not separated from each other, the confession of

prophethood will not benefit anyone who does not confess my guardianship.

Reference: Bihar al Anwar 26 P.3, Masharik Anwar al Yaqeen P.274

- (16) Prophet Muhammad ﷺ: When a believer send blessings on Amir al-Mu'minin in Prayer (Salat), Allah says: I will send blessings on you as you have sent blessings on him and I will intercede for you as you have asked him for intercession.

Reference: Tafseer Hassan al Askari (A.S) P.460, Bihar al Anwar 80 P.316

- (17) Imam Jafar al Sadiq (A.S): Blessings on Muhammad and his family is the completion of Prayer (Salat), so whoever prays but deliberately not send blessings on them, then there is no Prayer (Salat) (i.e. Prayer (Salat) is invalidated).

Reference: Wasa'il Shia Vol. 4 Ch.10 H.2

Rullings On Salam

- (1) Prophet Muhammad ﷺ: The Prayer (Salat) begins with *Wudu* and its *Tehreem* (which makes *halal* things *haram* such as eating and talking etc) is Takbeer and its *Tehleel* (which makes the previous *haram* things *halal* again) is Salam.

Reference: Faroh Kafi 3 H.9, Wasa'il Shia Vol. 4 Ch.1 H.1

- (2) Imam Jafar al Sadiq (A.S): Whatever you say of Allah and the Holy prophet is of Prayer (Salat). As soon as you say the phrase, **السلام علينا و على عباد الله الصالحين**, you have ended Prayer (Salat).

Reference: Faroh Kafi 2 Ch.29 H.6, Wasa'il Shia Vol. 4 Ch.1 H.4

- (3) Imam Jafar al Sadiq (A.S): If a person forgets to say Salam behind the Imam (one leading Prayer (Salat)), then it is enough for him the Salam said by the Imam (one leading Prayer (Salat)).

Reference: Wasa'il Shia Vol. 4 Ch.3 H.3

- (4) Imam Muhammad Al Baqir (A.S): If a person says Salam, **السلام علينا و على عباد الله الصالحين**, before Tashahud (or anywhere in Prayer (Salat)), his Prayer (Salat) will be invalidated (because Salam is the end of Prayer (Salat)).
Reference: Al Khisal H.59, Wasa'il Shia Vol. 4 Ch.4 H.6
- (5) Imam Jafar al Sadiq (A.S): If a person before finishing obligatory Prayer (Salat) turn his face right or left , then if he deviates too much from Qiblah, then he has to repeat the Prayer (Salat), and if he say Tashahud, then there is no need to repeat the Prayer (Salat).
Reference: Wasa'il Shia Vol. 4 Ch.3 H.4

State of Salam

- (1) Imam Ali Raza(A.S): Say Salam like this:

السلام عليك ايها النبي و رحمة الله و بركاته
السلام عليك و على اهل بيتك الطيبين
السلام علينا و على عباد الله الصالحين

Then if someone is on your right or left then Salam on both sides and if there is no one turns towards the Qiblah and say Salam (i.e. **السلام عليكم و رحمة الله و بركاته**)

Reference: Fiqah al Raza P.109, Bihar al Anwar 81 P.209

- (2) Imam Muhammad Al Baqir (A.S): Say Salam like this:

السلام عليك ايها النبي و رحمة الله و بركاته
السلام على محمد بن عبدالله خاتم النبي
السلام على آئمة الراشدين المهديين
السلام على جميع الانبياء الله و رسله وملائكته
السلام علينا و على عباد الصالحين

Then face towards Qiblah and say Salam (I.e. **السلام عليكم و رحمة الله و بركاته**)

Reference: Man la Yahduru al Faqih 1 H.944

- (3) Amir al-Mu'minin Ali (A.S): After Salam one should raise one's hands three times and say Takbir.
Reference: Man la Yahduru al Faqih 1 H.945

Prayers After Salat (A Special Form Of Prayer)

- (1) Imam Muhammad Al Baqir (A.S): Prayer after an obligatory Salat (prayer) is better than after non-obligatory Salat (prayer).
Reference: Faroh Kafi 2 Ch.31 H.5, Wasa'il Shia Vol. 4 Ch.4 H.1
- (2) Imam Jafar al Sadiq (A.S): One who reads Tasbih of Fatimah al-Zahra (A. S) after an obligatory Salat (prayer) and before moving his legs away from his position Allah forgives him and he should begin with al-Takbir.
Reference: Faroh Kafi 2 Ch.31 H.6, Wasa'il Shia Vol. 4 Ch.4 H.1
- (3) Imam Jafar al Sadiq (A.S): One should begin Tasbih of Fatimah (S.A), with Takbir (الله أكبر) (Allah is great) thirty-four times, Tahmid (الحمد لله) (all praise belongs to Allah) thirty-three times and Tasbih (سبحان الله) (Allah is free of all defects) thirty-three times.
Reference: Faroh Kafi 2 Ch.31 H.9, Wasa'il Shia Vol. 4 Ch.10 H.2
- (4) Imam Jafar al Sadiq (A.S): Recitation on Tasbih made of Khak e Shifa is excellent.
Reference: Wasa'il Shia Vol. 4 Ch.16 H.1
- (5) Imam Jafar al Sadiq (A.S): If you face uncertainty about Tasbih of Fatimah al Zahra (S.A), say it again.
Reference: Faroh Kafi 2 Ch.30 H.18, Wasa'il Shia Vol. 4 Ch.21 H.2
- (6) Amir al-Mu'minin Ali(A.S): When you finished reciting Tasbih Fatimah al Zahra (S.A), then say:
اللهم أنت السلام، ومنك السلام ولك السلام، وإليك يعود السلام، سبحان ربك رب العزة
عما يصفون، وسلام على المرسلين والحمد لله رب العالمين، السلام عليك أيها النبي

ورحمة الله وبركاته، السلام على الأئمة الهادين المهديين، السلام على جميع أنبياء الله ورسله وملائكته، السلام علينا وعلى عباد الله الصالحين-

Then one should recite Salam to the Imams (A.S) one by one and then pray.

Reference: Man la Yahduru al Faqih 1 H.947, Fiqah al Raza P.110

- (7) Imam Jafar al Sadiq (A.S): Reciting this after every Prayer is fulfillment of faith:

رضيت بالله ربا و بمحمد نبيا وبالا سلام دينا و بالقرآن كتابا و بالكعبة قبلة و بعلى وليا و اماما و بالحسن والحسين والأئمة صلوات الله عليهم اللهم انى رضيت بهم أئمة فارضنى لهم انك على كل شئ قدير

Reference: Wasa'il Shia Vol. 4 Ch.20 H.1

- (8) Imam Jafar al Sadiq (A.S): When you finish your prayer say this:

اللهم انى ادينك بطاعتك وولايتك وولاية رسولك وولاية الأئمة من اولهم الى آخرهم (here take the name of Imams(A.S) one by one)

اللهم انى ادينك بطاعتهم وولايتهم و الرضا بما فضلتم به

Reference: Mustadrak al Wasa'il 5 H.5367

- (9) Imam Muhammad Al Baqir (A.S): After the obligatory prayer, the enemies of religion and the enemies of Muhammad and his Family should be cursed by name.

Reference: Faroh Kafi 2 H.10, Wasa'il Shia Vol. 4 Ch.12 H.1

Note:

These are the traditions which are being used in connection with the prayer. It is better to recite the supplications that have been mentioned but if it is recited in addition to them, then this is also correct. It is very important to ask for du'a after prayer, whatever they ask for, On the other hand recitation of Tasbih Fatimah al Zahra(A.S), has been emphasized a lot. In addition, after the prayer Twala and Tabara have also been commanded, as we have narrated that it is Sunnah to send curse their enemies by name.

There is no problem if one cannot memorize these prayers. He can read whatever he wants in the prayer, but what is narrated here is better.

Rulings On Prostration Of Gratitude (Sajdah-e-Shukr)

- (1) Imam Jafar al Sadiq (A.S): Prostration of gratitude (Sajdah-e-Shukr) is obligatory on every Muslim. It completes the prayer and pleases Allah Almighty.
Reference: Man la Yahduru al Faqih 1 H.979
- (2) Imam Jafar al Sadiq (A.S): When a person prostrates for gratitude for the attainment of blessings when he is in Wudu, the reward of ten prayers is recorded in his book of deeds and his ten major sins are erased.
Reference: Wasa'il Shia Vol. 4 Ch.1 H.1, Man la Yahduru al Faqih 1 H.971
- (3) Imam Ali Naqi (A.S): When prostrating for gratitude, bring elbows, chest and abdomen with the ground.
Reference: Faroh Kafi 3 H.15, Wasa'il Shia Vol. 4 Ch.4 H.2
- (4) Imam Musa Kazim(A.S): When you prostrate for gratitude say this:

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأُشْهَدُ مَلَائِكَتَكَ وَأَنْبِيََاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ رَبِّي وَ
الْإِسْلَامَ دِينِي وَ مُحَمَّدًا نَبِيِّي وَعَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ
بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ
عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْحُجَّةَ بْنَ الْحَسَنِ بْنِ عَلِيٍّ أَيْمَتِي بِهِمْ أَتَوَلَّى وَ مِنْ
أَعْدَائِهِمْ أَتَبَرَّأُ اللَّهُمَّ إِنِّي أَنْشُدُكَ دَمَ الْمَظْلُومِ

Then say this three times:

اللَّهُمَّ إِنِّي أَنْشُدُكَ بِإِيوَانِكَ عَلَى نَفْسِكَ لِأَعْدَائِكَ لَتُهْلِكَنَّهُمْ بِأَيْدِينَا وَ أَيْدِي الْمُؤْمِنِينَ اللَّهُمَّ إِنِّي
أَنْشُدُكَ بِإِيوَانِكَ عَلَى نَفْسِكَ لِأَوْلِيَانِكَ لَتُظْفِرَنَّهُمْ بِعِدْوِكَ وَ عِدْوِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ
عَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ

After that say three times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ

Then place your right cheek on the ground and say:

يَا كَهْفِي حِينَ تُعِينِي الْمَذَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحِبْتُ وَ يَا بَارِي خَلْقِي رَحْمَةً
بِي وَ كُنْتُ عَنْ خَلْقِي غَنِيًّا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ
مُحَمَّدٍ

Then place your left cheek on the ground and say:

يَا مُدِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ عِزَّتِكَ بَلَغَ بِي مَجْهُودِي

After that place your forehead on the ground and say hundred times:

شُكْرًا شُكْرًا

انشاء الله. Then ask for your need which will be fulfilled

Reference: Man la Yahduru al Faqih 1 H.967, Wasa'il Shia Vol. 4 Ch.6 H.1

- (5) Imam Jafar al Sadiq (A.S): In prostration for gratitude saying, "شكر الله" three times is enough.

Reference: Man la Yahduru al Faqih 1 H.978, Wasa'il Shia Vol. 4 Ch.1 H.2

- (6) Imam Jafar al Sadiq (A.S): While prostrating for gratitude one should place his right and left cheek on the ground.

Reference: Man la Yahduru al Faqih 1 H.974, Wasa'il Shia Vol. 4 Ch.3 H.2

Explanation:

There are many more dua's for the prostration of gratitude. It is not possible to copy all of them. In Prostration for gratitude, It is enough to say only "شكر الله". And the correct way to do this is that if a person does prostration, he should recite the above mentioned dua or recite anyother dua, then place his right cheek on the ground and then recite the above mentioned dua or anyother dua, then place his left cheek on the ground and recite any dua and then place the forehead (again) on the ground and say "شكر الله" or "عفو الله" at least three times and as many times as you want. In

short, there is no special dua mention for the prostration for gratitude. It is enough to place the forehead on the ground with the intention of prostration for gratitude.

Rulings On Mistake In Prayer (Salat)

- (1) Imam Muhammad Al Baqir (A.S): If a man who performs Salat (prayer) but forgets to say the opening Takbir, It is not sufficient. He should perform Salat (prayer) again when he finds out that he has not said the Takbir.
Reference: Faroh Kafi 2 Ch.33 H.1, Wasa'il Shia Vol. 4 Ch.2 H.1
- (2) Imam Jafar al Sadiq (A.S): If a person performed obligatory Salat (prayer) but forgot the recitation in all of his Salat (prayer).If he complete Ruku and Sujud, then his Salat (prayer) is complete if it was because of forgetfulness.
Reference: Faroh Kafi 2 Ch.34 H.3, Wasa'il Shia Vol. 4 Ch.29 H.2
- (3) Imam Ali Raza (A.S): If you doubt in the first two Rak'at, perform your Salat (prayer) again.
Reference: Faroh Kafi 3 H.9, Wasa'il Shia Vol. 4 Ch.1 H.1
- (4) Imam Muhammad Al Baqir (A.S),Imam Ali Raza(A.S):If a person forgets recitation if the first two Rak'ats and he remember it in the last two Rak'ats, then he can recite what he forgets in the last two Rak'ats, there is no need to repeat the prayer.
Reference: Faroh Kafi 2 Ch.37 H.4
- (5) Imam Jafar al Sadiq (A.S): If a man who in a standing position doubts and does not know if he has performed Ruku or not. He performs Ruku and then Sajdah.
Reference: Faroh Kafi 3 H.32, Wasa'il Shia Vol. 4 Ch.4 H.12
- (6) Imam Jafar al Sadiq (A.S): If a person forgets recitation in the first Rak'at, he should recite in the second Rak'at and if he forgets in the second Rak'at then recites in the third Rak'at and if forgets recitation in the whole prayer then if it's Ruku and Sujud are correct, then his prayer is valid.

Reference: Faroh Kafi 2 H.23, Wasa'il Shia Vol. 4 Ch.4 H.13

- (7) Imam Muhammad Al Baqir (A.S): If a person performs two Rak'at of obligatory prayer and then stand up for third Rak'at, then if he has not assume Ruku position he should sit down but if he remembers after Ruku then he must continue his prayer and after Salam, he should performs two Sajdah because of mistake and say:

"بسم الله و بالله اللهم صل على محمد و آل محمد"

Reference: Faroh Kafi 2 H.12, Wasa'il Shia Vol. 4 Ch.4 H.25

- (8) Imam Muhammad Al Baqir (A.S): If a person who performs prayer but does not know if he is in the second Rak'at or forth, then he should finish the prayer with Salam and then stands up and perform two Rak'at and recite only al-Fatihah and finish the prayer with Salam.

Reference: Faroh Kafi 3 H.12, Wasa'il Shia Vol. 4 Ch.5 H.15

- (9) Imam Jafar al Sadiq (A.S): If one's guess settles on his performing three or four Rak'at, he says the phrase of offering greeting of peace, then performs two Rak'at and four Sujud with al-Fatihah al-Kitab in a sitting position and says Tashahhud.

Reference: Faroh Kafi 3 H.11, Wasa'il Shia Vol. 4 Ch.5 H.16

- (10) Imam Muhammad Al Baqir (A.S): If a person does not know he is in the third or fourth Rak'at and if he has secured three Rak'at, he stands up to perform one more Rak'at and he is not obligated for anything in this matter.

Reference: Faroh Kafi 3 H.27, Wasa'il Shia Vol. 4 Ch.5 H.17

- (11) Imam Jafar al Sadiq (A.S): If you do not know whether you have performed four or five Rak'at then perform two Sujud because of mistake after Salam.

Reference: Faroh Kafi 3 H.6, Wasa'il Shia Vol. 4 Ch.5 H.18

- (12) Imam Muhammad Al Baqir (A.S): If one is certain that he has increased one Ruku in an obligatory Salat (prayer) he disregards it and performs that Salat (prayer) again if he has certainty.

Reference: Faroh Kafi 3 H.3, Wasa'il Shia Vol. 4 Ch.5 H.19

- (13) Imam Al Asr (A.S): A person offered Zuhr prayer and then started Asr prayer. After two Rak'at of Asr prayer he becomes convinced that he has prayed only two Rak'at of Zuhr, so he should change his intention and declare this prayer as Zuhr prayer and complete it by reciting two more Rak'at and then perform Asr prayer.
Reference: Faroh Kafi 3 H.5, Wasa'il Shia Vol. 4 Ch.5 H.21
- (14) Imam Jafar al Sadiq (A.S): If a person does not know understand anything and does not know at all how many Rak'at he has recited and how many are left, he will have to repeat the prayer.
Reference: Faroh Kafi 3 H.8, Wasa'il Shia Vol. 4 Ch.6 H.15
- (15) Imam Jafar al Sadiq (A.S): If a person leaves one state and enters another state and then there is doubt in the first state, so this doubt has no credibility.
Reference: Faroh Kafi 3 H.9, Wasa'il Shia Vol. 4 Ch.5 H.25
- (16) Imam Jafar al Sadiq (A.S): If a person has doubt after performing prayer, then there is nothing wrong in it.
Reference: Faroh Kafi 3 H.4, Wasa'il Shia Vol. 4 Ch.6 H.7
- (17) Imam Jafar al Sadiq (A.S): There is nothing wrong if a person counts the Rak'at of his prayer with pebbles in his hand or by changing the ring.
Reference: Faroh Kafi 3 H.5, Wasa'il Shia Vol. 4 Ch.6 H.23

Places To Repeat The Prayer:

- 1- The opening Takbir when not remembered till Ruku.
- 2- When one forgets to recite one Rak'at in the first two Rak'at.
- 3- Forgets in the evening or Morning Prayer.
- 4- When a person completely forgets how many Rak'at he has recited.
- 5- When a person forgets and leaves the prayer before the prayer is finished.
- 6- When both Sujud and both ruku are forgotten.

Places Where There Is No Need To Repeat Prayer But Two Sujud For Mistake

- 1- When a person forgets and says Salam after two Rak'at or speaks without turning his face and deviating from the Qiblah.
- 2- When a person forgets Tashuhud and does not sit down after two Rak'at and does not remember it before Ruku of third Rak'at, he should perform two Sujud for mistake and recite the Tashuhud as soon as the prayer is over.
- 3- A person who does not know that he has recited four Rak'at or has performed five, then he should perform two Sujud for mistake.
- 4- When a person forgets in a state of prayer and utter a word which is not appropriate, such as giving an order or making a promise, then he should perform two Sujud for mistake.

Places Where There Is No Need To Repeat Prayer And Sajdah For Mistake:

- 1- In such a case, if a person forgets to stand while he is sitting and sits where he has to stand and remembers before he enters another state, then he should continue his prayer that is not a mistake.
- 2- There is no mistake in mistake that is if a man forgets that he has forgotten.
- 3- If there is any doubt after the prayer, then there is nothing wrong in it.
- 4- If a person recites Salam after the first Rak'at and then remembers and completes the prayer before speaking, it is not a mistake.
- 5- The one who is praying behind Imam (one who leads prayer) has no Sajdah for mistake except for the opening Takbir.
- 6- There is no validity of mistake in optional prayers and there is no Sajdah for mistake.

Rulings On Things That Invalidate Salat (Prayer)

- (1) Imam Muhammad Al Baqir (A.S): Four things invalidates Salat (prayer):
 - 1- Defecation
 - 2- Urination
 - 3- Gas
 - 4- Sound.
 Reference:

- (2) Imam Jafar al Sadiq (A.S): Laughing destroys Salat (prayer).
 Reference: Faroh Kafi 2 Ch.31 H.5, Wasa'il Shia Vol. 4 Ch.4 H.1

- (3) Imam Jafar al Sadiq (A.S): If a man who experiences nostril bleeding in Salat (prayer), If it is possible for him to reach on his right, left or forward when still facing al-Qiblah (al-Ka'bah), he washes it clean, then completes the remaining of his Salat (prayer). If he cannot find water without turning away from al-Qiblah (al-Ka'bah), his Salat (prayer) is discontinued. Same is the rule for vomiting.
 Reference: Faroh Kafi 2 Ch.44 H.4, Wasa'il Shia Vol. 4 Ch.1 H.2

- (4) Imam Jafar al Sadiq (A.S): If a person is distracted to something in prayer then he should repeat the prayer but if he has said Tashahhud, then he is not required to perform again.
 Reference: Faroh Kafi 2 Ch.44 H.6

- (5) Imam Muhammad Al Baqir (A.S): A man in Salat (prayer) should not turn around, and he must not crack his fingers also.
 Reference: Faroh Kafi 2 Ch.44 H.2, Wasa'il Shia Vol. 4 Ch.2 H.1

- (6) Imam Jafar al Sadiq (A.S): If a woman, dog or donkey passes in front of a man while he is praying, then there is nothing wrong in it, however protect it as much as you can.
 Reference: Faroh Kafi 2 Ch.44 H.10, Wasa'il Shia Vol. 4 Ch.2 H.4

- (7) Imam Jafar al Sadiq (A.S): If a person who is prying cry in remembrance of heaven or hell, it is best action, but if he cries in remembrance of the deceased, then his prayer is invalidated.
Reference: Faroh Kafi 2 Ch.44 H.11, Wasa'il Shia Vol. 4 Ch.2 H.5
- (8) Prophet Muhammad ﷺ: closing eyes in prayer is hideously (*Makroh*).
Reference: Faroh Kafi 2 Ch.44 H.15, Wasa'il Shia Vol. 4 Ch.2 H.8
- (9) Imam Musa Kazim (A.S): There is nothing wrong with a person who accidentally cuts his nails or beard with sissors in prayer, but he should not do it on poropse because it is useless.
Reference: Faroh Kafi 2 Ch.44 H.15, Wasa'il Shia Vol. 4 Ch.2 H.12
- (10) Imam Muhammad Al Baqir (A.S): There are two things that cause people to invalidate their prayer.
1- Saying, "تبارک اسمک و تعالی جدک", because this is what the Jinn said.
2- Saying "السلام علينا و على عباد الله الصالحين", without its place.
Reference: Faroh Kafi 2 Ch.44 H.13, Wasa'il Shia Vol. 4 Ch.2 H.16

Explanation:

The first thing is called "Sana" which non-Shiites recite in their prayers and the second thing is called "Tahlil" which is recited at the time of Salam. If it is recited before Salam then the prayer will end there.

- (11) Imam Jafar al Sadiq (A.S): A person who deliberately speaks in prayer, his prayer is invalidated.
Reference: Wasa'il Shia Vol. 4 Ch.2 H.25
- (12) Imam Jafar al Sadiq (A.S): If a person who is performing prayer sees a snake or scorpion (predator), he can discontinue his prayer and kill them.
Reference: Faroh Kafi 2 Ch.46 H.5, Wasa'il Shia Vol. 4 Ch.19 H.7
- (13) Imam Jafar al Sadiq (A.S): If a man who kills, a bug, flea, lice or a fly while in Salat (prayer), it does not invalidate his Salat (prayer).
Reference: Faroh Kafi 2 Ch.46 H.7, Wasa'il Shia Vol. 4 Ch.19 H.9

- (14) Imam Jafar al Sadiq (A.S): If a man who is standing in obligatory Salat (prayer) when he remembers his bag or property and he is afraid of loss or destruction of such items, he can discontinue his Salat (prayer) to secure such items then perform his Salat (prayer) again.
Reference: Faroh Kafi 2 Ch.46 H.9, Wasa'il Shia Vol. 4 Ch.19 H.12
- (15) Imam Jafar al Sadiq (A.S): If a person is in obligatory Salat (prayer) when a stumper (animal) or his stumper escapes and he is afraid of its getting lost or causing him difficulties, it is not harmful if he discontinues his Salat (prayer).
Reference: same as above
- (16) Imam Jafar al Sadiq (A.S): Sighing in prayer invalidates the prayer because sighing is equivalent to speaking.
Reference: Al Faqih 1 H.1069, Wasa'il Shia Vol. 4 Ch.28 H.1
- (17) Imam Musa Kazim (A.S): If a person feels itching in any part of the body during prayer and itches, then there is nothing wrong in it. Similarly, there is nothing wrong if something is bothering him or he is feeling bad and he touches the inside of his teeth or mouth, and if he feels pain in his stomach or any other part of his body while praying and he puts his hand there or presses it, there is no harm.
Reference: Wasa'il Shia Vol. 4 Ch.10 H.3
- (18) Imam Jafar Sadiq (A.S): If a person becomes silent during prayer to listen to someone's words, even though it does not invalidate the prayer, it is a cause of defects in the prayer.
Reference: Faroh Kafi 2 Ch.45 H.2, Wasa'il Shia Vol. 4 Ch.18 H.2
- (19) Imam Jafar al Sadiq (A.S): If a person during prayer hears sneez of a believer, he should say "الحمد لله" and send blessings on Muhammad ﷺ and his Family. And if he sneezes, then he should say "الحمد لله".
Reference: Faroh Kafi 2 Ch.45 H.1, Wasa'il Shia Vol. 4 Ch.16 H.2

- (20) Imam Jafar al Sadiq (A.S): If a person who comes and greet the person praying, then he should respond by saying "سلام عليكم" and should not say, "واعليكم السلام".
Reference: Faroh Kafi 2 Ch.45 H.1, Wasa'il Shia Vol. 4 Ch.16 H.3
- (21) Imam Muhammad Al Baqir (A.S): It is *Makrooh* to greet these six people.
1- Jewish
2- Christian
3- One who is praying
4- Disgraceful and greedy person
5- Defecator
6- One who is in bathroom
Reference: Wasa'il Shia Vol. 4 Ch.27 H.1, Al Khisal H.57
- (22) Imam Jafar al Sadiq (A.S): If a man or a woman stops urine and faeces and pray, then there prayer is void, and such a person is like if urine and faeces is on his clothes.
Reference: Wasa'il Shia Vol. 4 Ch.8 H.2
- (23) Imam Jafar al Sadiq (A.S): If a person wants to express a need in his prayer, he should point with his head or with his hand or say "سبحان الله" and the woman should show her need by slaping on her hand.
Reference: Faroh Kafi 2 Ch.44 H.7, Wasa'il Shia Vol. 4 Ch.9 H.2
- (24) Imam Muhammad Al Baqir (A.S): Yawning and stretching in prayer is *Makrooh*.
Reference: Wasa'il Shia Vol. 4 Ch.11 H.2
- (25) Imam Jafar al Sadiq (A.S): Playing with hands, head or beard in prayer is *Makrooh*.
Reference: Wasa'il Shia Vol. 4 Ch.12 H.5
- (26) Imam Jafar al Sadiq (A.S): If a person who is prying see a child crawling towards the fire or sees a goat entering the house and fears that it will break the furniture, he should stop the child from falling into fire and

refrain the goat from breaking things and then come back and start prying from where he left, provided he has not spoken to anyone and has not deviated from Qiblah (Al-Kabah).

Reference: Wasa'il Shia Vol. 4 Ch.21 H.3

- (27) Imam Jafar al Sadiq (A.S), Imam Jafar al Sadiq (A.S): There is nothing wrong with a woman lifting her crying baby while prying and breastfeeding while reciting Tashuhud, but it is *Makrooh* to lift the baby by bending down while standing.

Reference: Wasa'il Shia Vol. 4 Ch.24 H.1,3

Salat (Prayer) On A Journey

- (1) وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ

Translation: "When you go forth journeying in the land, there is no blame on you if you shorten the Prayer".

Reference: Al-Qur'an 4:101.

- (2) Prophet Muhammad ﷺ: Whoever does not shorten the prayer, then Allah and his Messenger ﷺ are free from him.

Reference: Al Faqih 1 H.1272

- (3) Imam Ali Raza(A.S): Shortened prayer is obligatory on eight farsakh (1 Farsakh= 5.5 Kilometer) , not less than that, because farsakh is a day's journey for the general public and for caravans and carriers, and shortened prayer is obligatory on one day's journey. And if shortened prayer was not obligatory on one day's journey, then it would not be obligatory even on the path of a thousand years.

Reference: Al Faqih 1 H.1318, Wasa'il Shia Vol. 4 Ch.1 H.1

- (4) Imam Jafar al Sadiq (A.S): Shortened prayer becomes obligatory on the journey of eight farsakh.

Reference: Wasa'il Shia Vol. 4 Ch.1 H.8

- (5) Imam Jafar al Sadiq (A.S): The limit of sortened prayer is twenty four (*hashmi or sharie*) Meel.
Reference: AL Faqih 1 H. 1465, Wasa'il Shia Vol. 4 Ch.1 H.11

Explanation:

Sharie or Hashmi mile is slightly larger than English Mile. This total distance is about forty four Kilometers and this distance is eight farsakh. When the total distance becomes forty four kilometers then the prayer will be shortened.

- (6) Imam Jafar al Sadiq (A.S): If a persons journey is four farsakh and he intended to return on the same day, then it is obligatory on him to shorten the prayer. And if a persons journey is four farsakh and does not intended to return on the same day, he has the option to shorten the prayer or perform the whole prayer.
Reference: Al Faqih 1 H. 1268

- (7) Imam Jafar al Sadiq (A.S): A person is required to apply the rules about journey, where houses become invisible to him.
Reference: Wasa'il Shia Vol. 4 Ch.2 H.15

- (8) Imam Jafar al Sadiq (A.S): If you enter a land and you become certain of staying there for ten days, and then perform your Salat (prayer) as complete. If you do not know for how long you stay there and think that you may leave it tomorrow or the next day, then perform your Salat (prayer) as reduced up to a month. When a month passes in such condition, then perform your Salat (prayer) as complete even if you decide to leave at that hour.
Reference: Faroh Kafi 2 Ch.77 H.1, Wasa'il Shia Vol. 4 Ch.6 H.1

- (9) Imam Jafar al Sadiq (A.S): If a person goes somewhere and intends to stay there for ten days and perform the full prayer, then if he completes one of the obligatory prayer after entering the city, then he cannot offer short prayer until he leaves the city, and if he enters the city with the intention that he will stay there for ten days and perform the full prayer, and he did

not perform a single obligatory prayer when he went there and change his mind that he would not stay here for ten days. In that case, he has the option of staying up for ten days and performs the whole prayer, even if he does intend to stay for ten days and shorten the prayer, but this is only for one month. After that he will offer whole prayer.

Reference: Faroh Kafi 2 Ch.78 H.5, Wasa'il Shia Vol. 4 Ch.6 H.12

- (10) Imam Muhammad Al Baqir (A.S): If a person goes on a journey and its time for prayer after a distance of two farsakh or some journey and he offer shorten prayer but he has to return due to some need and then he cannot go on the journey, then his short prayer is valid and there is no need to repeat the prayer.

Reference: Faroh Kafi 2 Ch.78 H.7, Wasa'il Shia Vol. 4 Ch.6 H.15

- (11) Imam Jafar al Sadiq (A.S): If a person leaves his house on a journey, he should start short prayer and keep offering it until he gets back home.

Reference: Faroh Kafi 2 Ch.78 H.6, Wasa'il Shia Vol. 4 Ch.6 H.17

- (12) Imam Musa Kazim (A.S): The traveler will offer short prayer until he reaches his family.

Reference: Faroh Kafi 2 Ch.79 H.8, Wasa'il Shia Vol. 4 Ch.6 H.19

- (13) Imam Jafar al Sadiq (A.S): Following will not offer short prayer.

- 1- Person on a hunting trip
- 2- One who travels in disobedience of Allah
- 3- One who travel to preach to a disobedient servant of Allah
- 4- Traveler to find the enemy
- 5- The one who travels to put out the fire of enmity
- 6- One who travel for gossip
- 7- One who travel to harm a Muslim in any way

Reference: Faroh Kafi 2 Ch.79 H.2, Wasa'il Shia Vol. 4 Ch.7 H.1

- (14) Imam Muhammad Al Baqir (A.S): Four kinds of people are required to perform their Salat (prayer) as complete on a journey or when at home. Of

such people are muleteers, al-kariy (workers of muleteers), shepherds and mailmen, because it is their work.

Reference: Faroh Kafi 2 Ch.79 H.9, Wasa'il Shia Vol. 4 Ch.7 H.3

- (15) Imam Muhammad Al Baqir (A.S): Seven type of people will not offer short prayer:

- 1- Tax collector
- 2- The Amir who walks around the building
- 3- A businessman who does business on the go
- 4- Shepherd
- 5- Gypsy wandering in search of pastures
- 6- A hunter who hunts for fun
- 7- A robber who travels with the intention of robbing

Reference: Faroh Kafi 2 Ch.79 H.10, Wasa'il Shia Vol. 4 Ch.7 H.6

- (16) Imam Muhammad Al Baqir (A.S): Sailors when in their vessel are not required to perform their Salat (prayer) as reduced as well as muleteers and camel drivers.

- (17) Imam Musa Kazim (A.S): If a person goes to a place where he does not have a home of his own and has not settled in as his homeland, he must shorten the prayer.

Reference: Faroh Kafi 2 Ch.70 H.5, Wasa'il Shia Vol. 4 Ch.7 H.17

- (18) Imam Musa Kazim (A.S): If a person has a house or property in a city, if he resides there, then he will perform the whole prayer, and if he not resides there, then he will shorten the prayer.

Reference: Faroh Kafi 2 Ch.72 H.7, Wasa'il Shia Vol. 4 Ch.7 H.18

- (19) Imam Musa Kazim (A.S): When a person goes to his property in a place, if he has stayed there for at least six months, that is as a homeland, then he should offer full prayer, but if he has not stayed as a homeland, but only have property there, then if he intends to stay for ten days, then he should offer whole prayer, otherwise shorten it.

Reference: Faroh Kafi 2 Ch.72 H.10, Wasa'il Shia Vol. 4 Ch.7 H.12

- (20) Imam Muhammad Al Baqir (A.S), Imam Jafar al Sadiq (A.S): The four Rak'at prayer during the journey are only two Rak'at (i.e. shortening). The Magrib prayer has three Rak'at in journey.
Reference: Faroh Kafi 2 Ch.73 H.2, Wasa'il Shia Vol. 4 Ch.8 H.4
- (21) Imam Jafar al Sadiq (A.S): It is better to offer full prayer instead of short prayer in four places.
1- Makkah
2- Madina
3- Masjid Kufa
4- Shrine of Imam Hussain(A.S)
Reference: Faroh Kafi 2 Ch.72 H.6, Wasa'il Shia Vol. 4 Ch.7 H.3
- (22) Imam Jafar al Sadiq (A.S): After every short prayer recite Tasbihat e Arba (سبحان الله والحمد لله ولا اله الا الله والله اكبر) thirty times. It completes the prayer.
Reference: Faroh Kafi 2 Ch.73 H.1, Wasa'il Shia Vol. 4 Ch.7 H.8
- (23) Imam Muhammad Al Baqir (A.S): If a person forgets prayer, he will perform Qaza (compensatory prayer) for it just as it was missed.If a person forgets short prayer on a journey, then he will repeat the short prayer even if the journey is ended and he is in his house. And if he forgets four Rak'at then he will repeat four Rak'at even if he is in a journey.
Reference: Faroh Kafi 2 Ch.73 H.12, Wasa'il Shia Vol. 4 Ch.8 H.12
- (24) Imam Jafar al Sadiq (A.S): Whoever does not shorten the prayer on a journey (after fulfilling the conditions) has no prayer because he has transgressed the duty of Allah.
Reference: Faroh Kafi 2 Ch.73 H.2, Wasa'il Shia Vol. 4 Ch.8 H.2

Rulings On Salat (prayer) In Congregation

- (1) **وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ**
 Translation: Establish Prayer and dispense Zakah (the Purifying Alms)⁵⁹ and bow in worship with those who bow.
 Reference: Al-Qur'an 2:43

- (2) Imam Muhammad Al Baqir (A.S): Whoever omits it in disregard and in disregard of the group of believers without good reason, his Salat (prayer) is nothing of value. However, it is of the Sunnah.
 Reference: Faroh Kafi 2 Ch.48 H.6, Wasa'il Shia Vol. 5 Ch.1 H.2

- Note:**
 No one should assume that this is obligatory, it is mention in the hadith that it is Sunnah to perform Salat (prayer) in congregation. Since it is a good practice, so it is strongly recommended to perform prayer in congregation.

- (3) Prophet Muhammad ﷺ: Performing Salat (prayer) in congregation is more virtuous than twenty-five Salat (prayer) performed alone.
 Reference: Faroh Kafi 2 Ch.48 H.5, Wasa'il Shia Vol. 5 Ch.1 H.12

- (4) Imam Jafar al Sadiq (A.S): Two people can be considered a congregation, but one should stand on the right side of the prayer leader.
 Reference: Faroh Kafi 2 Ch.48 H.1, Wasa'il Shia Vol. 5 Ch.4 H.1

- (5) Prophet Muhammad ﷺ: The one who is the best should be made the Imam (prayer leader).
 Reference: Al Faqih 1 H.1094, Wasa'il Shia Vol. 5 Ch.26 H.3

- (6) Imam Jafar al Sadiq (A.S): Those of you who are just behind the Imam are people of forbearance and wisdom, so that if Imam forgets or becomes tired they can help.
 Reference: Faroh Kafi 2 Ch.48 H.13, Wasa'il Shia Vol. 5 Ch.7 H.13

- (7) Prophet Muhammad ﷺ: The excellent row is the first row and the least excellent is last row.
Reference: Wasa'il Shia Vol. 5 Ch.8 H.6
- (8) Imam Jafar al Sadiq (A.S): It is better to postpone the individual prayer in the first time and then pray in congregation.
Reference: Al Faqih 1 H.1121
- (9) Imam Muhammad Al Baqir (A.S): Performing Salat (prayer) behind those who oppose our belief is like prying behind walls (scarecrows).
Reference: Faroh Kafi 2 Ch.49 H.2, Wasa'il Shia Vol. 5 Ch.9 H.1

Explanation:

These opponents should not be considered personal enemies but they are non-Shiites i.e. prayer cannot be offered under their guidance, if in Taqqiyah one has to perform prayer then he should repeat it individually or with the intention of individual prayer it can be offered behind him.

- (10) Imam Muhammad Taqi (A.S): If a person does not believe in the Imamate of any of the Aimah Masoomen (A.S), then no prayer can be offered behind him.
Reference: Al Faqih 1 H.1112, Wasa'il Shia Vol. 5 Ch.10 H.5
- (11) Imam Muhammad Taqi (A.S), Imam Ali Naqi (A.S): Whoever believes in the physicality of Allah, Zakat cannot be paid to such person nor can prayers be offered under his guidance.
Reference: Al Faqih 1 H.1111, Wasa'il Shia Vol. 5 Ch.10 H.5
- (12) Imam Ali Raza (A.S): Prayers cannot be offered under the guidance of anyone except the people who accepts the guardianship of Aimah (A.S).
Reference: Faroh Kafi 2 Ch.46 H.5, Wasa'il Shia Vol. 5 Ch.10 H.9
- (13) Imam Muhammad Al Baqir (A.S): If a person express love for Hazrat Ali (A.S) but does not show disdain for his enemies, prayers cannot be performed under his guidance.

Reference: Faroh Kafi 2 Ch.46 H.5, Wasa'il Shia Vol. 5 Ch.10 H.12

- (14) Imam Jafar al Sadiq (A.S): It is not permissible to perform prayer behind a person whom you called a disbeliever or he called you a disbeliever.

Reference: Faroh Kafi 2 Ch.47 H.6, Wasa'il Shia Vol. 5 Ch.10 H.4

- (15) Imam Jafar al Sadiq (A.S): Prayer cannot be performed under the guidance of three people.

- 1- Ghali (غالى) even if he is convinced of what you are convinced of.
- 2- A person whose religion and beliefs are not known (مجهول الحال).
- 3- A person who commits immortality in front of people, not in secret.

Reference: Faroh Kafi 2 Ch.47 H.9, Wasa'il Shia Vol. 5 Ch.10 H.15

- (16) Imam Jafar al Sadiq (A.S): One who considers it permissible to wipe on socks, it is not permissible to pray behind him.

Reference: Faroh Kafi 2 Ch.46 H.11, Wasa'il Shia Vol. 5 Ch.10 H.16

- (17) Amir al-Mu'minin Ali (A.S): Prayer cannot be performed under the guidance of an uncircumcised person, even if he is the greatest reader of the Qur'an. However there is no problem if he has not circumcised because of loss of his life.

Reference: Faroh Kafi 2 Ch.46 H.13, Wasa'il Shia Vol. 5 Ch.10 H.15

- (18) Imam Muhammad Al Baqir (A.S), Imam Jafar al Sadiq (A.S): Five kinds of people are not to lead other people in Salat (prayer) in all circumstances:

- 1- People suffering from leprosy
- 2- People suffering from insanity
- 3- One born out of wedlock(as a result of fornication)
- 4- Those punished for violating Islamic decrees
- 5- And al-A'ra'biy (اعرابى) Arab of the desert (who is mostly ignorant).

Reference: Faroh Kafi 2 Ch.46 H.22, Wasa'il Shia Vol. 5 Ch.10 H.17

- (19) Amir al-Mu'minin Ali (A.S): There are six people who do not deserve to lead the prayer:

- 1- Those who are born as a result of fornication

- 2- Those who have abandoned the religion
- 3- Those who emigrate from an Islamic environment
- 4- Those who drink wine
- 5- Those punished for violating Islamic decrees
- 6- Those who are not circumcised

Reference: Faroh Kafi 2 Ch.46 H.21, Wasa'il Shia Vol. 5 Ch.11 H.1

- (20) Imam Muhammad Al Baqir (A.S), Imam Jafar al Sadiq (A.S): One can perform Salat (prayer) behind a blind man, if there is someone who shows him the direction of Qiblah and he is more excellent than others present.

Reference: Faroh Kafi 2 Ch.47 H.6, Wasa'il Shia Vol. 5 Ch.11 H.2

- (21) Imam Jafar al Sadiq (A.S): One bonded cannot lead in Salat (prayer) those who are free, one paralyzed cannot lead those in good health.

Reference: Faroh Kafi 2 Ch.47 H.7, Wasa'il Shia Vol. 5 Ch.11 H.5

- (22) Imam Jafar al Sadiq (A.S): There is nothing wrong in prying behind slave but the condition is he is more excellent than others present.

Reference: Faroh Kafi 2 Ch.47 H.9, Wasa'il Shia Vol. 5 Ch.11 H.6

- (23) Imam Jafar al Sadiq (A.S): The traveler should not pray behind a resident and if he does, he should not pray more than two Rak'at.

Reference: Faroh Kafi 2 Ch.47 H.7, Wasa'il Shia Vol. 5 Ch.11 H.9

Explanation:

Since it is obligatory for the traveler to shorten the prayer while the resident is praying the complete prayer, Therefore it is commanded that it should not be performed, but it is not forbidden at all. Rather, if he prays there is no harm in completing two Rak'at, because it is obligatory to shorten it, and if the prayer is of two Rak'at, then it will be performed complete.

- (24) Imam Jafar al Sadiq (A.S): One with Tayammum can lead those with Wudu.

Reference: Al Faqih 1 H.1162, Wasa'il Shia Vol. 5 Ch.11 H.12

- (25) Prophet Muhammad ﷺ: Never make a fool or an evil-doer as your Imam (prayer leader).
Reference: Faroh Kafi 2 Ch.48 H.5, Wasa'il Shia Vol. 5 Ch.11 H.13
- (26) Imam Jafar al Sadiq (A.S): A woman lead other women in Salat (prayer) if they all follow her in optional Salat (prayer), but not in obligatory Salat (prayer), and she is not to lead them, instead she stands up in their middle.
Reference: Al Faqih 1 H.1203, Wasa'il Shia Vol. 5 Ch.11 H.15
- (27) Prophet Muhammad ﷺ: There is neither Friday prayer for women nor prayer in congregation.
Reference: Faroh Kafi 2 Ch.48 H.2, Wasa'il Shia Vol. 5 Ch.11 H.17
- (28) Imam Jafar al Sadiq (A.S): Any of the optional Salat (prayer) cannot be performed in congregation except Salat-e-Istisqa (نماز استسقا), because this is an invention and every invention is ignorance and every ignorance leads to hell.
Reference: Faroh Kafi 2 Ch.48 H.1, Wasa'il Shia Vol. 5 Ch.11 H.18
- (29) Imam Jafar al Sadiq (A.S): Prayers cannot be performed behind a disinherited person.
Reference: Faroh Kafi 2 Ch.48 H.4, Wasa'il Shia Vol. 5 Ch.11 H.19
- (30) Imam Jafar al Sadiq (A.S): One should not recite behind the prayer leader because he is the gurantor of it. Nothing is guaranteed for the prayers of the followers except recitation.
Reference: Faroh Kafi 2 Ch.48 H.3, Wasa'il Shia Vol. 5 Ch.12 H.1
- (31) Imam Jafar al Sadiq (A.S): If you perform Salat (prayer) behind one whom you follow, do not do the recitation behind him, regardless if you hear his recitation or not, except, when it is a Salat (prayer) in which recitation is done aloud and you do not hear then you are to recite.
Reference: Faroh Kafi 2 Ch.48 H.4, Wasa'il Shia Vol. 5 Ch.12 H.3

- (32) Imam Jafar al Sadiq (A.S): When you perform Salat (prayer) behind an Imam and if you hear a humming sound, do not recite.
Reference: Faroh Kafi 2 Ch.48 H.5, Wasa'il Shia Vol. 5 Ch.12 H.4
- (33) Amir al-Mu'minin Ali (A.S): One who recites when performing Salat (prayer) behind an Imam whom he follows and dies, he has died in a religion other than Fitrah (Islam).
Reference: Faroh Kafi 2 Ch.48 H.7, Wasa'il Shia Vol. 5 Ch.12 H.6
- (34) Imam Muhammad Al Baqir (A.S): If you perform Salat (prayer) behind an Imam whom you follow then remain silent and say Tasbih (Allah is free of all defects) to yourself only.
Reference: Faroh Kafi 2 Ch.48 H.8, Wasa'il Shia Vol. 5 Ch.12 H.7
- (35) Imam Jafar al Sadiq (A.S): If a man who leads a people in Salat (prayer) but does not have a valid Wudu and informs them after Salat (prayer), only he, but not they, must perform again.
Reference: Faroh Kafi 2 Ch.48 H.12, Wasa'il Shia Vol. 5 Ch.12 H.12
- (36) Imam Jafar al Sadiq (A.S): If you join the Imam for one Rak'at, say Takbir. You must perform Ruku before he raises his head from Ruku. You have joined for one Rak'at but if he raises his head before you are in Ruku, you have missed one Rak'at.
Reference: Faroh Kafi 2 Ch.48 H.13, Wasa'il Shia Vol. 5 Ch.12 H.15
- (37) Imam Jafar al Sadiq (A.S): One should not wait for the Imam (prayer leader) after Iqamah, if he comes, then it is fine, otherwise one of them should be asked to proceed.
Reference: Faroh Kafi 2 Ch.48 H.14, Wasa'il Shia Vol. 5 Ch.12 H.17
- (38) Imam Jafar al Sadiq (A.S), Imam Ali Raza (A.S): If a follower assume Ruku or Sajdah with the Imam (prayer leader) and raise his head before the Imam (prayer leader) raises his head, then he should assume Ruku again or Sajdah and raise his head with the Imam (prayer leader).
Reference: Faroh Kafi 2 Ch.48 H.15, Wasa'il Shia Vol. 5 Ch.12 H.16

- (39) Imam Jafar al Sadiq (A.S): If an Imam (prayer leader) has an accident during prayer, he should have someone stand in his place who joins in the prayer with Iqamah and lead the people in prayer.
Reference: Faroh Kafi 2 Ch.48 H.18, Wasa'il Shia Vol. 5 Ch.12 H.17
- (40) Imam Jafar al Sadiq (A.S): There is no harm if the follower forgets to recite something in the Ruku or Sujud of the prayer behind the Imam (prayer leader).
Reference: Faroh Kafi 2 Ch.48 H.19, Wasa'il Shia Vol. 5 Ch.12 H.19
- (41) Imam Jafar al Sadiq (A.S): If a person prays with the Imam (prayer leader) and forgets to pray after the opening of prayer, even if the Salam has been recited and he has not recited anything in Ruku and Sujud and Tashuhud, then his prayer is valid because the Imam (prayer leader) is the guarantor of his prayer.
Reference: Faroh Kafi 2 Ch.48 H.20, Wasa'il Shia Vol. 5 Ch.12 H.21
- (42) Imam Ali Raza (A.S): The Imam (prayer leader) raises every doubt of the followers except the opening Takbir.
Reference: Faroh Kafi 2 Ch.48 H.22, Wasa'il Shia Vol. 5 Ch.12 H.23

Explanation:

This is only in case of forgetfulness. If it is not recited intentionally, then the prayer will not be performed, as has been explained in then hadiths and it has been mentioned before that the Imam is the only guarantor of recitation. The rest of follower performs it themselves. These rules are only in case of forgetfulness. It is not permissible to do it intentionally.

- (43) Imam Muhammad Al Baqir (A.S): If the Imam (prayer leader) is in Ruku and he feels that a group of people or a man is coming to join the prayer, then he has to double the normal Ruku that is, he should wait twice as much as the normal Ruku.
Reference: Faroh Kafi 2 Ch.43 H.6, Al Faqih 1 H.1151

- (44) Imam Musa Kazim (A.S): The rows behind Imam should be straight, but if the space is tight, there is nothing wrong with sitting back and forth.
Reference: Al Faqih H.1143
- (45) Imam Muhammad Al Baqir (A.S): In congregational prayer, the rows should be connected and perfect and the distance between the two rows should not be more than one Gam (one step) , that is the distance between the rows should be as much as the distance covered by a person in the state of Sajdah.
Reference: Wasa'il Shia Vol. 5 Ch.62 H.1
- (46) Imam Jafar al Sadiq (A.S): If the Imam is in a place which is higher than their place like a raised place, a platform, their Salat (prayer) is not permissible. And it is not harmful if he is higher by one shibr (8 inches). Or it is more or less in a gully if the land is stretched, or there is a raised place, the Imam stands on a higher place, those behind him in a lower place and the land is extended, except that they are on a sloping place. And if a man is on the roof or so and the Imam is on a place below, it is permissible for one to perform Salat (prayer) behind him to follow his Salat (prayer) even if it is very high.
Reference: Faroh Kafi 2 Ch.56 H.9, Wasa'il Shia Vol. 5 Ch.63 H.1

Rulings On Friday Prayer

- (1) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Translation: "Believers, when the call for prayer is made on Friday, hasten to the remembrance of Allah and give up all trading. That is better for you, if you only knew."

Reference: Al-Qur'an 62:9

- (2) Imam Muhammad Al Baqir (A.S): From one Friday to the next Friday Allah has made thirtyfive Salat (prayer) obligatory.
Reference: Faroh Kafi 2 Ch.67 H.6, Wasa'il Shia Vol. 5 Ch.1 H.1
- (3) Imam Muhammad Al Baqir (A.S): Following kinds of people are exempted to perform Friday prayer in congregation:
- 1- Children
 - 2- Elderly people
 - 3- Insane
 - 4- Travelers
 - 5- Slaves
 - 6- Women
 - 7- People suffering from illness
 - 8- The blind
 - 9- Those who live beyond two farsakh (1 Farsakh= 5.5 Kilometer).
- Reference: Faroh Kafi 2 Ch.67 H.6, Al Faqih H.1219
- (4) Imam Jafar al Sadiq (A.S): On Friday when it is Zawal (declining of the sun to ward the west at noontime), then you can begin the obligatory Salat (prayer).
Reference: Faroh Kafi 2 Ch.68 H.2, Wasa'il Shia Vol. 5 Ch.8 H.8
- (5) Imam Jafar al Sadiq (A.S): There is nothing wrong, if someone leaves Friday prayer due to rain.
Reference: Al Faqih H.1223, Wasa'il Shia Vol. 5 Ch.23 H.1
- (6) Imam Muhammad Al Baqir (A.S): Friday Salat (prayer) is made obligatory to be performed in congregation.
Reference: Faroh Kafi 2 Ch.67 H.6, Wasa'il Shia Vol. 5 Ch.1 H.1
- (7) Amir al-Mu'minin Ali (A.S): When the Imam (prayer leader) is giving a sermon, one should not talk or pay attention here and there, because the two sermons on Friday are like two Rak'at.
Reference: Al Faqih H.1224, Wasa'il Shia Vol. 5 Ch.2 H.6

- (8) Imam Jafar al Sadiq (A.S): The sermons of Friday are before the Salat (prayer).
Reference: Faroh Kafi 2 Ch.69 H.3, Wasa'il Shia Vol. 5 Ch.15 H.2
- (9) Imam Jafar al Sadiq (A.S): The Imam (prayer leader) should pause for a while between the two sermons, and the two sermons should be recited while standing.
Reference: Wasa'il Shia Vol. 5 Ch.16 H.1
- (10) Imam Jafar al Sadiq (A.S): Whan the Imam (prayer leader) is delivering sermon on Friday, whether it is hot or cold, he should wear a turban and cowl and lean on a bow or a cane.
Reference: Wasa'il Shia Vol. 5 Ch.24 H.1
- (11) Amir al-Mu'minin Ali (A.S): Friday prayer is not valid except in the city where the divine limits are enforced.
Reference: Wasa'il Shia Vol. 5 Ch.3 H.2
- (12) Imam Jafar al Sadiq (A.S): Friday prayer is obligatory on a person, who is within two farsakh (1 Farsakh= 5.5 Kilometer) from Imam.
Reference: Bihar al Anwar 86 P.256
- (13) Imam Jafar al Sadiq (A.S): Friday prayer is not without Imam rightful and pious.
Reference: Faroh Kafi 2 Ch.67 H.12, Wasa'il Shia Vol. 5 Ch.14 H.3
- (14) Imam Ali Raza (A.S): "اقيمو الوزن بالقسط" (Qur'an 55:9) , means that obey the rightful Imam, and "ولا تسخر واولميران" (Qur'an 55:9), means do not defraud the rightful Imam.
Reference: Tafseer Qumi 2 P.343, Tafseer Noor al Saqliain 6 P.204
- (15) Imam Muhammad Al Baqir (A.S): He will grant you a double share of His mercy" (Qur'an 57:28), it means Hassan (A.S) and Hussain (A.S), and "Provide you with a light" (Qur'an 57:28), it means the rightful Imam Ali (A.S).
Reference: Tafseer Qumi 2 P.270

- (16) Imam Jafar al Sadiq (A.S): Allah brings us out of the darkness of sins towards the light of repentance and forgiveness by accepting the guardianship of His just Imam.

Reference: Tafseer Ayashi P.138

State Of Friday Prayer

- (1) Imam Jafar al Sadiq (A.S): It is desirable for the Imam who delivers sermons for the people on Friday to wear turban in winter and a Yamaniy or 'Adaniy gown. He must deliver the sermon in a standing position. In it he praises Allah and speaks of His glory, then advises people to observe piety (taqwa') before Allah, reads a small Surah from al-Quran. He then sits down, then stands up and praises Allah, speaks of His glory and says Salawat, (O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause). He prays for the Imam of the Muslims and asks forgiveness from Allah for the believers, male and female. When he completes the sermon the caller readies people for Salat (prayer) and the Imam performs Salat (prayer) of two Rak'at. In the first Rak'at he reads Surah al-Jumu'ah after al-Fatihah, and in the second Rak'at Surah al-Munafiqun after al-Fatihah.

Reference: Faroh Kafi 2 Ch.67 H.1, Wasa'il Shia Vol. 5 Ch.6 H.5

- (2) Imam Jafar al Sadiq (A.S): If one performs Friday Salat (prayer) without reciting Surah al-Jumu'ah and al-Munafiqun, he is required to perform his Salat (prayer) again.

Reference: Faroh Kafi 2 Ch.70 H.7

- (3) Imam Jafar al Sadiq (A.S): Qunut (supplication after recitation) on Friday is in the first Rak'at after recitation Surah Al-Juma.

Reference: Faroh Kafi 2 Ch.71 H.1

- (4) Imam Jafar al Sadiq (A.S): Read this in Friday prayer Qunut (supplication after recitation) :

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ
وَرَبُّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَكْرَمْتَنَا بِهِ اللَّهُمَّ
اجْعَلْنَا مِمَّنْ اخْتَرْتَهُ لِدِينِكَ وَخَلَقْتَهُ لِحَبَّتِكَ اللَّهُمَّ لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ
لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Reference: same as above

Sermon Of Friday Prayer

- (1) Imam Muhammad Al Baqir (A.S): **First Sermon:**

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اِنتَجَبَهُ لَوْلَايَتِهِ وَ اِخْتَصَّهُ
بِرِسَالَتِهِ وَ أَكْرَمَهُ بِالنُّبُوَّةِ أَمِيناً عَلَى غَيْبِهِ وَ رَحْمَةً لِلْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ
وَ عَلَيْهِمُ السَّلَامُ أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَخَوْفُكُمْ مِنْ عِقَابِهِ فَإِنَّ اللَّهَ يُنْجِي مَنْ اتَّقَاهُ
بِمَفَازَتِهِمْ لَا يَمَسُّهُمْ الشُّوْءُ وَ لَا هُمْ يَحْزَنُونَ وَ يُكْرِمُ مَنْ خَافَهُ يَفْقَهُمْ شَرَّ مَا خَافُوا وَ يُلْقِيهِمْ
نَضْرَةً وَ سُرُوراً وَ أُرْغَبُكُمْ فِي كَرَامَةِ اللَّهِ الدَّائِمَةِ وَ أَخَوْفُكُمْ عِقَابَهُ الَّذِي لَا انْقِطَاعَ لَهُ وَ لَا
نَجَاةَ لِمَنْ اسْتَوْجَبَهُ فَلَا تُعْرِتْكُمْ الدُّنْيَا وَ لَا تَرْكَنُوا إِلَيْهَا فَإِنَّهَا دَارُ غُرُورٍ كَتَبَ اللَّهُ عَلَيْهَا وَ
عَلَى أَهْلِهَا الْفَنَاءَ فَتَزَوَّدُوا مِنْهَا الَّذِي أَكْرَمَكُمْ اللَّهُ بِهِ مِنَ التَّقْوَى وَ الْعَمَلِ الصَّالِحِ فَإِنَّهُ لَا
يَصِلُ إِلَى اللَّهِ مِنْ أَعْمَالِ الْعِبَادِ إِلَّا مَا خَلَصَ مِنْهَا وَ لَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنَ الْمُتَّقِينَ وَ قَدْ
أَخْبَرَكُمُ اللَّهُ عَنْ مَنَازِلِ مَنْ آمَنَ وَ عَمَلٍ صَالِحاً وَ عَنْ مَنَازِلِ مَنْ كَفَرَ وَ عَمَلٍ فِي غَيْرِ
سَبِيلِهِ وَ قَالَ ذَلِكَ يَوْمَ مَجْمُوعٍ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ. وَ مَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ
مَعْدُودٍ. يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ. فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ
لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ. خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ
رَبَّكَ فَعَالٌ لِمَا يُرِيدُ. وَ أَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ
الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ نَسْأَلُ اللَّهَ الَّذِي جَمَعَنَا لِهَذَا الْجَمْعِ أَنْ يُبَارِكَ
لَنَا فِي يَوْمِنَا هَذَا وَ أَنْ يَرْحَمَنَا جَمِيعاً إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، إِنَّ كِتَابَ اللَّهِ أَصْدَقُ
الْحَدِيثِ وَ أَحْسَنُ الْقِصَصِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ
أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَاسْمَعُوا طَاعَةَ اللَّهِ وَ أَنْصِتُوا إِبْتِغَاءَ رَحْمَتِهِ

Then recite any Surah of the Quran pray to your Lord and send blessings on Muhammad and his Family and pray for the believers, then sit for a while and then stand up and recite the second sermon.

Second Sermon:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُسْتَهْدِيهِ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ جَعَلَهُ رَحْمَةً لِلْعَالَمِينَ بِشِيرَاءٍ وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشَدَ وَ مَنْ يَعْصِيهِمَا فَقَدْ غَوَى أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي يَنْفَعُ بِطَاعَتِهِ مَنْ أَطَاعَهُ وَ الَّذِي يَضُرُّ بِمَعْصِيَتِهِ مَنْ عَصَاهُ الَّذِي إِلَيْهِ مَعَادُكُمْ وَ عَلَيْهِ حِسَابُكُمْ فَإِنَّ التَّقْوَى وَصِيَّةُ اللَّهِ فِيكُمْ وَ فِي الَّذِينَ مِنْ قَبْلِكُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ إِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ إِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَانَ اللَّهُ غَنِيًّا حَمِيدًا ائْتَفَعُوا بِمَوْعِظَةِ اللَّهِ وَ اِلْزَمُوا كِتَابَهُ فَإِنَّهُ أَبْلَغُ الْمَوْعِظَةِ وَ خَيْرُ الْأُمُورِ فِي الْمَعَادِ عَاقِبَتُهُ وَ لَقَدْ اِتَّخَذَ اللَّهُ الْحُجَّةَ فَلَا يَهْلِكُ مَنْ هَلَكَ إِلَّا عَنْ بَيِّنَةٍ وَ لَا يَحْيَى مَنْ حَيَّ إِلَّا عَنْ بَيِّنَةٍ وَ قَدْ بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّذِي أَرْسَلَ بِهِ فَالْزَمُوا وَصِيَّتَهُ وَ مَا تَرَكَ فِيكُمْ مِنْ بَعْدِهِ مِنَ الثَّقَلَيْنِ كِتَابِ اللَّهِ وَ أَهْلِ بَيْتِهِ الَّذِينَ لَا يَضِلُّ مَنْ تَمَسَّكَ بِهِمَا وَ لَا يَهْتَدِي مَنْ تَرَكَهُمَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ رَسُولِ رَبِّ الْعَالَمِينَ ثُمَّ تَقُولُ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ ثُمَّ تُسَمِّي الْأَئِمَّةَ حَتَّى تَنْتَهِيَ إِلَى صَاحِبِكَ ثُمَّ تَقُولُ افْتَحْ لَهُ فَتَحاً يَسِيرًا وَ اُنْصُرْهُ نَصراً عَزِيزاً اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَ سُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَحْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ اللَّهُمَّ إِنَّا نَرْغِبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ نُعِزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تَذِلُّ بِهَا الْإِنْفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَ الْقَادَةِ فِي سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ مَا حَمَلْتَنَا مِنَ الْحَقِّ فَعَرِّفْنَاهُ وَ مَا قَصُرْنَا عَنْهُ فَعَلِّمْنَا

Then send curse on your enemies and pray for yourself, then say:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ثُمَّ يَقُولُ اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرُ فَتَنْفَعَهُ الذِّكْرُ

Then come down from the pulpit, the sermons ended.

Reference: Faroh Kafi 2 Ch.69 H.6

Salat (Prayer) Of EID

- (1) Imam Jafar al Sadiq (A.S): Prayer of Eid al-Fitr and Eid al-Adha both are obligatory.
Reference: Al Faqih H.1453, Wasa'il Shia Vol. 5 Ch.1 H.1
- (2) Imam Muhammad Al Baqir (A.S): Prayers of both Eid's are obligatory only with the rightful Imam.
Reference: Al Faqih H.1454, Wasa'il Shia Vol. 5 Ch.2 H.1
- (3) Imam Muhammad Al Baqir (A.S): If one does not perform Salat (prayer) with an Imam in congregation, there is not any Salat (prayer) for him and performing Qada (compensatory prayer) also is not necessary for him.
Reference: Wasa'il Shia Vol. 5 Ch.2 H.2
- (4) Imam Muhammad Al Baqir (A.S): Whenever it's the day of Eid, whether it is Eid al-Fitr or Eid al-Adha, the grief of the family of Muhammad is refreshed. Why is that? He said that they see that their right (Imamat) is in the possession of another.
Reference: Al Faqih H.1480, Wasa'il Shia Vol. 5 Ch.31 H.1
- (5) Imam Muhammad Al Baqir (A.S): There Adhan or 'Iqamah is not for the day of al-Fitr and alAdha'. Adhan for it is sunrise. When it is sunrise, they go out. There is not any Salat (prayer) before or after it. If one does not perform Salat (prayer) with an Imam in congregation, there is not any Salat (prayer) for him and performing Qada' (compensatory prayer) also is not necessary for him.
Reference: Faroh Kafi 2 Ch.56 H.6, Wasa'il Shia Vol. 5 Ch.25 H.2
- (6) Imam Jafar al Sadiq (A.S): There are total twelve Takbirs in Eid prayer. First seven are in one Rak'at and other five are in second rak'at. So when you stand up for prayer say first Takbir and then say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ أَنْتَ أَهْلُ
الْكِبْرِيَاءِ وَالْعِزَّةِ وَأَهْلُ الْجُودِ وَالْجَبَرُوتِ وَالْقُدْرَةِ وَالسُّلْطَانِ وَالْعِزَّةِ أَسْأَلُكَ فِي هَذَا

الْيَوْمَ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً وَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ذُخْراً وَ مَزِيداً أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصَلِّيَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَنْ تَغْفِرَ لَنَا وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عِبَادُكَ الْمُخْلَصُونَ اللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ وَ بَدِيعُ كُلِّ شَيْءٍ وَ مُنْتَهَاهُ وَ عَالِمُ كُلِّ شَيْءٍ وَ مَعَادُهُ وَ مَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ وَ مَرْدُهُ وَ مُدَبِّرُ الْأُمُورِ وَ بَاعِثُ مَنْ فِي الْقُبُورِ قَابِلُ الْأَعْمَالِ وَ مُبْدِئُ الْحَقَائِقِ وَ مُعْلِنُ السِّرَائِرِ اللَّهُ أَكْبَرُ عَظِيمُ الْمَلَكُوتِ شَدِيدُ الْجَبَرُوتِ حَيٌّ لَا يَمُوتُ دَائِمٌ لَا يَزُولُ إِذَا قَضَى أَمراً فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ اللَّهُ أَكْبَرُ خَشَعْتَ لَكَ الْأَصْوَاتُ وَ عَنَتْ لَكَ الْوُجُوهُ وَ حَارَتْ دُونَكَ الْأَبْصَارُ وَ كَلَّتِ الْأَلْسُنُ عَنْ عَظَمَتِكَ وَ النَّوَاصِي كُلُّهَا بِيَدِكَ وَ مَقَادِيرُ الْأُمُورِ كُلُّهَا إِلَيْكَ لَا يَقْضِي فِيهَا غَيْرُكَ وَ لَا يَنْتَمِ مِنْهَا شَيْءٌ دُونَكَ اللَّهُ أَكْبَرُ أَحَاطَ بِكُلِّ شَيْءٍ حِفْظُكَ وَ قَهَرَ كُلَّ شَيْءٍ عِزُّكَ وَ نَفَذَ كُلَّ شَيْءٍ أَمْرُكَ وَ قَامَ كُلُّ شَيْءٍ بِكَ وَ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِكَ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَ كُلُّ شَيْءٍ لِمَلَكَتِكَ اللَّهُ أَكْبَرُ

Then recite Surah al-Fatihah and "سبح اسم ربك الا على" and after the seventh Takbir assume Ruku then perform two Sujud and stand up and recite Surah al-Fatihah and "والشمس و ضحها" and then say:

اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ أَنْتَ أَهْلُ الْكِبَرِيَاءِ وَ الْعَظَمَةِ

Recite this after every Takbir unless five Takbirs are completed.

Explanation:

This is the complete Eid prayer that we have narrated. We apologize for copying the sermons because it will become so lengthy. So please refer to the original books.

- (7) Imam Jafar al Sadiq (A.S): The sermon is after Salat (prayer). Usman was the one who initiated it before Salat (prayer).
Reference: Faroh Kafi 2 Ch.87 H.3, Wasa'il Shia Vol. 5 Ch.11 H.1
- (8) Imam Jafar al Sadiq (A.S): Eid prayer should be performed in the open so one can see the horizons of the sky.

Reference: Faroh Kafi 2 Ch.87 H.3, Wasa'il Shia Vol. 5 Ch.17 H.6

- (9) Imam Jafar al Sadiq (A.S): You should not perform Eid prayer on a mat or Sajdah (prostration) on it. It should be performed on the ground.

Reference: same as above

- (10) Imam Jafar al Sadiq (A.S): Iqamah is not for the day of al-Fitr and al-Adha, one should say "الصلوة" three times.

Reference: Al Faqih H.1469, Wasa'il Shia Vol. 5 Ch.7 H.1

- (11) Imam Muhammad Al Baqir (A.S): On the day of Eid al-Fitr one, should not leave the house to offer prayer until one has eaten, and on the day of Eid al-Adha, one should not eat anything until one has eaten the meat of one's sacrifice.

Reference: Al Faqih H.1465, Wasa'il Shia Vol. 5 Ch.12 H.2

- (12) Imam Muhammad Al Baqir (A.S): In every Prayer of Eid, one should raise one's hands (رفع يدين) in Takbir.

Reference: Faroh Kafi 2 Ch.31 H.5, Wasa'il Shia Vol. 4 Ch.4 H.1

- (13) Prophet Muhammad ﷺ: Recitation of Eid prayer should be Jahiri (in which recitation is loudly).

Reference: Wasa'il Shia Vol. 5 Ch.32 H.1

Rullings On Salat (prayer) Of Night

- (1) وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Translation: And rise from sleep during the night as well- this is an additional Prayer for you. Possibly your Lord will raise you to an honoured position.

Reference: Al-Qur'an 17:79

- (2) Imam Jafar al Sadiq (A.S): The night praye (Tahajud) must be performed because it is Sunnah of the Holy Prophet ﷺ and the practice of the righteous servants who passed away earlier.
Reference: Al Faqih H.1363, Wasa'il Shia Vol. 5 Ch.39 H.10
- (3) Imam Jafar al Sadiq (A.S): He who does not offer night prayer is not one from us (*Ahlul Bayt*).
Reference: Wasa'il Shia Vol. 5 Ch.40 H.8

Explanation:

This means that night prayer should not be abandoned at all, that is why the Imam has said so emphatically. There is a lot of emphasis on night prayer and there is a lot of reward for performing it. We are unable to narrate all the hadiths. In short night prayer should not be abandoned.

- (4) Imam Muhammad Al Baqir (A.S): The tie of night prayer is from midnight to late night.
Reference: Al Faqih H.1376
- (5) Prophet Muhammad ﷺ: In the first Rak'at of night prayer recite Surah al-Fatihah and al-Ikhlās and in the second Rak'at recite Surah al-Fatihah and al-Kafiron, and then recite whatever Surah you want in the remaining six Rak'at, no matter how long Surah you recite.
Reference: Al Faqih H.1399

Explanation:

That is, the night prayer is eight Rak'at in total.

- (6) Prophet Muhammad ﷺ: If a person recite Surah al-Fatihah once and Surah al-Ikhlās thirty times in each of the first two Rak'at of the night prayer, as soon as he completes the prayer, there will be no sin between him and Allah which Allah will not forgive.
Reference: Al Faqih H.1400

Rules Of Salat(prayer) For Eclipse(Salat al-Kasuf) And Salat al-Ayat

- (1) Imam Jafar Al Sadiq (A.S): Salat (prayer) for eclipse is obligatory and its time is between sunrise to sunset when eclipse starts.
Reference: Faroh Kafi 2 Ch.89 H.4, Wasa'il Shia Vol. 5 Ch.1 H.1
- (2) Imam Jafar Al Sadiq (A.S): Whenever you see any of the signs of the judgement day, that is, an earthquake, a strong wind, all the terrifying things in the sky, or the things that terrify, then perform prayer for eclipse.
Reference: Faroh Kafi 2 Ch.89 H.2, Wasa'il Shia Vol. 5 Ch.2 H.1
- (3) Imam Jafar Al Sadiq (A.S): Salat for eclipse and Salat al-Kasuf are the same.
Reference: Al Faqih H.1509, Wasa'il Shia Vol. 5 Ch.2 H.2
- (4) Prophet Muhammad ﷺ: Salat (prayer) commences with Takbir, then recite al-Fatihah and any other Surah and perform Ruku, after Ruku recite Surah al-Fatihah and any other Surah and then perform second Ruku, after performing five Ruku's perform Sajdah and after two Sujud stand up and repeat the same. There are five Qunut in this prayer after every two Ruku.
Reference: Wasa'il Shia Vol. 5 Ch.7 H.1
- (5) Imam Muhammad Al Baqir (A.S): Recitation in Salat for eclipse and Salat al-Ayat is Jahiri (in which recitation is loudly).
Reference: Faroh Kafi 2 Ch.89 H.3, Wasa'il Shia Vol. 5 Ch.7 H.6
- (6) Imam Ali Raza (A.S): Salat (prayer) for eclipse can be performed individually or in congregation.
Reference: Wasa'il Shia Vol. 4 Ch.12 H.3
- (7) Imam Muhammad Al Baqir (A.S): When a total sun eclipse takes place but you do not notice it and come to know about it later, you must perform Qada (compensatory prayer for) such Salat (prayer), but if it is not a total eclipse, you are not required to perform anything.

Reference: Al Faqih H.1529, Wasa'il Shia Vol. 5 Ch.1 H.1

Salat (Prayer) For Rain

- (1) Imam Jafar Al Sadiq (A.S): Salat (prayer) should be performed in a desert, and do not perform it in a mosque except Masjid-e-Nabwi.

Reference: Al Faqih H.1498, Wasa'il Shia Vol. 5 Ch.4 H.1

- (2) Imam Jafar Al Sadiq (A.S): Salat (prayer) for rain is like Salat (prayer) of 'Eid'ayn in which there is Takbir just like in Eid'ayn. The Imam (prayer leader) comes out to a clean place with serenity, dignity, humbleness and a feeling of desperation. People also come with him, they then praise Allah, glorify Him, admire Him and strive to plead before Him. Say a great deal of Tasbih, Tahlil, (no one deserves worship except Allah), and Takbir and perform Salat (prayer) just as in Eid'ayn which has two Rak'at with supplications and striving. When Salat (prayer) ends with Imam's saying, "I pray to Allah to grant you peace," he then wears his gown upside down, places the right shoulder in place of the left shoulder and vice versa, the Holy Prophet ﷺ would do so.

Reference: Faroh Kafi 2 Ch.88 H.2, Wasa'il Shia Vol. 5 Ch.1 H.1

- (3) Prophet Muhammad ﷺ: Salat (prayer) for rain should be performed first and then recite sermon.

Reference: Al Istibsar 1 H.1749, Wasa'il Shia Vol. 5 Ch.5 H.1

Rules Of Fasting

Obligation And Importance:

- (1) **كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ**
 Translation: Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God-fearing.
 Reference: Al-Qur'an 2:183

- (2) Prophet Muhammad ﷺ: Fasting is a shield against the fire of hell.
 Reference: Faroh Kafi 3 Ch.1 H.1, Al Faqih 2 H.1771

- (3) Imam Muhammad Al Baqir (A.S): Islam is founded on five issues. It is founded on:
 - 1- Salat (prayer)
 - 2- Zakat
 - 3- Al-Hajj
 - 4- Fasting and
 - 5- Al-Wilayat (belief in Divine Authority of 'A'immah)
 Reference: Faroh Kafi 3 Ch.1 H.1, Al Faqih 2 H.1770

Kinds of Fast

- (1) Imam Ali bin Hussain (A.S): Following fasts are obligatory:
 - 1- Fasting during the month of Ramadan.
 - 2- Two consecutive months of fasting are obligatory as expiation of zihar (swearing to consider one's wife as one's mother).
 - 3- Fasting is obligatory for two consecutive months because of failing to fast one day in the month of Ramadan.
 - 4- Two consecutive months of fasting are obligatory for killing a person by mistake for one who is unable to set free one slave and payment of Diyat.
 - 5- Fasting for three days is obligatory, for one who breaks a promise.

- 6- Fasting for three days is obligatory, due to not shaving one's head during Hajj due to discomfort in the head.
- 7- That due to Tamattu' (enjoying the interval between 'Umrah and Hajj) and one's inability to offer a sacrifice. One who enjoys (the interval) between 'Umrah and Hajj and cannot offer a sacrifice must fast three days during Hajj and seven more days after Hajj at home.
- 8- That due to hunting, in I'hram, one fast is obligatory.
- 9- That for an obligatory vow and
- 10- Fasting for 'I'tikaf

Reference: Al Khisal Ch.22 H.2, Al Faqih 2 H.1784

(2) Imam Ali bin Hussain (A.S): Following fasts are forbidden:

- 1- fasting on the first day of Shawwal, ('id of al-Fitr)
- 2- On the tenth of Dhul Hajjah,
- 3- Three days of al-Tashriq, 11, 12 and 13 of Dhul Hajjah.
- 4- Fasting with an intention for fasting as a day of the month of Ramadan) is unlawful on a day that cannot be identified with certainty.
- 5- Fasting for two days without any break in between
- 6- The fasting to remain speechless and silent
- 7- Fasting for an unlawful vow, and
- 8- Fasting for all the time is unlawful.

Reference: Faroh Kafi 3 Ch.10 H.1, Al Khisal Ch.22 H.2

Explanation of Uncertain Day:

If he fasts with an intention of fasting a day of the month of Sha'ban, and in fact, it happens to be of the month of Ramadan, his fasting is counted for the month of Ramadan. If one thinks it to be a day of the month of Ramadan and, in fact, it is a day of the month of Sha'ban, it does not harm him in any way.

Verifying The Rise Of The New Moon

- (1) Amir al-Mu'minin Ali (A.S): do not accept a testimony about seeing the crescent if it is from less than two just witnesses.

Reference: Faroh Kafi 3 Ch.6 H.2, Wasa'il Shia Vol. 6 Ch.11 H.1

- (2) Amir al-Mu'minin Ali (A.S): Testimony of women about the crescent is not admissible.

Reference: Faroh Kafi 3 Ch.6 H.4, Wasa'il Shia Vol. 6 Ch.11 H.3

- (3) Imam Jafar Al Sadiq (A.S): If people agree to fast on that day because of the sighting of crescent, one should fast with them, provided that the number of people is five hundred or more and if he does not fast with them, there is no Qadah upon him.

Reference: Al Faqih 2 H.1913, Wasa'il Shia Vol. 6 Ch.12 H.6

- (4) Imam Musa Kazim (A.S): If a person sees the crescent alone and has no doubt about it, he should follow his belief, otherwise he should cooperate with the people.

Reference: Faroh Kafi 3 Ch.19 H.15, Wasa'il Shia Vol. 6 Ch.4 H.1

- (5) Imam Jafar Al Sadiq (A.S): If the sky is clear and nothing prevents the crescent from seeing, the sight will be proven when either the man himself sees the crescent or at least fifty people testify that they have seen the crescent, but the condition is that the other people are famous for the fact that they always fast when they see the crescent.

Reference: Wasa'il Shia Vol. 6 Ch.11 H.11

- (6) Imam Jafar Al Sadiq (A.S): In case of the day which is doubtful of being of the month of Ramadan and one does not know if it is of al-Sha'ban or of the month of Ramadan. He fasts that day and it was of the month of Ramadan. It was a day when he fortunately fasted and there is no Qada(compensatory fast) upon him.

Reference: Faroh Kafi 3 Ch.7 H.1, Al Faqih H.1920

- (7) Imam Muhammad Al Baqir (A.S): If a man who fasts and does not see the crescent, then certain people come and testify that it is of the month of al'Shawal and they are not fasting, then the person should break his fast but he can not perform Eid prayer till the next morning.

Reference: Faroh Kafi 3 Ch.73 H.2, Wasa'il Shia Vol. 6 Ch.6 H.2

- (8) Imam Ali Naqi (A.S): It is not right to rely on the news of astrologers regarding the sighting of the crescent, because there is no fasting with doubt.
Reference: Wasa'il Shia Vol. 6 Ch.15 H.1
- (9) Imam Ali Raza (A.S): The month of Ramadan never has twenty nine days, The month of Ramadan is always of thirty days.
Refererence: Al Faqih 2 H.2044, Wasa'il Shia Vol. 6 Ch.5 H.22
- (10) Imam Jafar Al Sadiq (A.S): Allah, most High, created the world in six days, and then He took away this from the days of the year which became three hundred fifty four days. The month of al-Sha'ban is never complete and the month of Ramadan, by Allah is never less. A duty (obligation) is never left incomplete. Allah, most Majestic, says, "You must complete the term." (2:181), Shawwal is of twenty-nine days.
Reference: Tafseer Noor al Saqlain 1 P.335 H.82
- (11) Imam Jafar Al Sadiq (A.S): The month of Ramadan is thirty days and it never is less.
Reference: Tafseer Ayashi H.194, Wasa'il Shia Vol. 6 Ch.5 H.16
- (12) Imam Jafar Al Sadiq (A.S): Allah, most Blessed, most High, created the world in six days, then He took away this from the days of the year which became three hundred fifty four days. The month of al-Sha'ban is never complete and the month of Ramadan, by Allah is never less. A duty (obligation) is never left incomplete. Allah, most Majestic, most Glorious, says, "You must complete the term." (2:181) Shawwal is twenty-nine days, Dhu al-Qa'dah is thirty days because of the words of Allah, most Majestic, "We made an appointment with Musa (Moses) for thirty days and We completed it with ten more days so the appointment with his Lord lasted for forty days." (7:142) Dhu al-Hajjah has twenty-nine days and Muharram has thirty days, then the other months thereafter, one is complete and the next incomplete.
Reference: Faroh Kafi 3 Ch.7 H.2, Wasa'il Shia Vol. 6 Ch.5 H.21

- (13) Imam Jafar Al Sadiq (A.S): "التكملو العدة" (You must complete the term), The Imam in commentary of the verse says that it means to fast for a full thirty days.

Reference: Al Faqih 2 H.2041, Wasa'il Shia Vol. 6 Ch.5 H.20

- (14) Imam Ali Raza (A.S): A person asked the Imam "Is the month of Ramadan is of twenty nine days"? The Imam replied, the month of Ramadan is thirty days and it never is less.

Reference: Al Faqih 2 H.2044, Wasa'il Shia Vol. 6 Ch.5 H.22

What Is Dawn

- (1) وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

Translation: And eat and drink until the white thread becomes evident to you from the black thread at dawn.

Reference: Al-Qur'an 2:187

- (2) Imam Jafar Al Sadiq (A.S): When dawn appears which looks like white Coptic fabrics, then eating and drinking become unlawful for a fasting person.

Reference: Faroh Kafi 5 Ch.18 H.5, Al Faqih H.1934

The Time of Breaking Fast after Sunset

- (1) ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

Translation: Then complete the fast up to the night.

Reference: Al-Qur'an 2:187

- (2) Prophet Muhammad ﷺ: When the disc of the sun disappears, then it is the time of breaking the fast and it is also the time for prayer.

Reference: Al Faqih 2 H.5101, Wasa'il Shia Vol. 6 Ch.51 H.1

- (3) Imam Muhammad Al Baqir (A.S): When three stars appears in the sky it is the time for breaking the fast.
Reference: Al Faqih 2 H.1932, Wasa'il Shia Vol. 6 Ch.52 H.3
- (4) Imam Musa Kazim (A.S): When the redness disappears from this side (the east), it is time to break the fast.
Reference: Wasa'il Shia Vol. 6 Ch.52 H.2
- (5) Imam Muhammad Al Baqir (A.S): At the time of sunset in the month of Ramadan, two obligations come together, that is breaking fast and Salat (prayer), so one should start with the best of them and the best of them is Salat (prayer).
Reference: Wasa'il Shia Vol. 6 Ch.54 H.2
- (6) Imam Jafar Al Sadiq (A.S): First is Salat (prayer), then it is breaking the fast.
Reference: Faroh Kafi 3 Ch.21 H.3, Al Faqih H.1933

Doubt About The Time Of Dawn

- (1) Imam Jafar Al Sadiq (A.S): If a person got up and looked but did not see the dawn then ate then returned and saw that it was dawn, he is required to complete that fast and there is no Qada' (compensatory fast) on him. If he gets up, eats and drinks, and then looks to the dawn that is already there, he is required to complete that fast and make Qada' (compensatory fast) for one other day because he ate first, then went to find out about dawn, thus fast of one day is necessary.
Reference: Faroh Kafi 3 Ch.17 H.2, Wasa'il Shia Vol. 6 Ch.43 H.3
- (2) Imam Jafar Al Sadiq (A.S): Eating Sehar (breakfast in the morning before dawn) is permissible if a person is in doubt about dawn, but when he is certain the he should stop eating.
Reference: Faroh Kafi 3 Ch.17 H.5, Wasa'il Shia Vol. 6 Ch.44 H.4

- (3) Imam Jafar Al Sadiq (A.S): If two men who both look toward dawn and one of them say, 'There is dawn,' but the other one says, 'I do not see anything. The one, who does not see any dawn, eats but eating is unlawful for one who thinks he has seen the dawn.
Reference: Faroh Kafi 3 Ch.17 H.6, Wasa'il Shia Vol. 6 Ch.44 H.6
- (4) Imam Jafar Al Sadiq (A.S): when a person asked someone to look if it was dawn yet and he said that it was not dawn, yet and he ate. He is required to complete that fast and make Qada' (compensatory fast for it), however, if he himself had looked first before eating there would have been no Qada' (compensatory fast) upon you.
Reference: Faroh Kafi 3 Ch.17 H.9, Wasa'il Shia Vol. 6 Ch.44 H.10

Doubt About The Time Of Sunset

- (1) Imam Jafar Al Sadiq (A.S): In case of a people who fast in the month of Ramadan when they are covered by a black cloud at the time of sunset and they think it is night, and discontinue their fast, then the cloud clears and the sun is there. Those who discontinued their fast are required to make Qada' (compensatory fast) that fast.
Reference: Faroh Kafi 3 Ch.17 H.12, Wasa'il Shia Vol. 6 Ch.44 H.11
- (2) Imam Muhammad Al Baqir (A.S): If a person who fast in the month of Ramadan when he is covered by a black cloud at the time of sunset and he believes it is night, and discontinue his fast, then the cloud clears and the sun is there. Then the person who discontinued his fast are required not to make Qada' (compensatory fast) that fast.

One who Eats or Drinks out of Forgetfulness During the Month of Ramadan

- (1) Imam Jafar Al Sadiq (A.S): If a man who because of forgetfulness eats and drinks and then remembers. His fast is not destroyed. It was something Allah, most Majestic, granted him. He is required to complete his fast (of that day).

Reference: Faroh Kafi 3 Ch.20 H.2, Al Faqih H.1983

Intention Of Fasting

- (1) Imam Jafar Al Sadiq (A.S): A fasting person has the choice until Zawal (declining of the sun toward the west at noontime) is about obligatory fast. In the case of optional fast one has the choice to stop fasting any time up to sunset.

Reference: Faroh Kafi 3 Ch.42 H.3,

- (2) Amir al-Mu'minin Ali (A.S): If a person wants to fast without eating or fasting, he should do so with the intention of fasting.

Reference: Wasa'il Shia Vol. 6 Ch.2 H.5

- (3) Prophet Muhammad ﷺ: Every action depends on the intention, every person will get what he intends.

Reference: Wasa'il Shia Vol. 5 Ch.2 H.11

Who Knowingly Eats During The Month Of Ramadan

- (1) Imam Jafar Al Sadiq (A.S): If a man against whom witnesses testify that he has destroyed his fast of the month of Ramadan for three days. He is asked, 'Is there a sin upon you because of destroying your fast of the month of Ramadan?' If he says, No, there is no sin, then it is the responsibility of the

Imam to execute him. If he says, Yes, there is sin, then it is the responsibility of the Imam to reprimand him.

Reference: Faroh Kafi 3 Ch.22 H.5, Al Faqih H.1890

Explanation:

That means that if a person who does not fast without a legitimate cause and does not even consider himself a sinner, that is, if he considers it permissible not to fast, will be liable to be killed.

- (2) Imam Jafar Al Sadiq (A.S): This is about a man who knowingly eats without good reason in the month of Ramadan one day. He for one day (of destroying his fast) is required to either set free a slave, fast for two consecutive months, or feed sixty destitute people. If he cannot do any of the above, he must give charity of whatever amount he is able to do.

Rules Of Expiation For Breaking Fasting

- (1) Imam Muhammad Al Baqir (A.S): Three things will break one's fast.
- 1- By eating or drinking
 - 2- By having sexual intercourse
 - 3- Submerge the whole body in water
- Reference: Al Faqih H.1853, Wasa'il Shia Vol. 6 Ch.1 H.1
- (2) Imam Jafar Al Sadiq (A.S): Speaking lies against Allah, the Most Majestic, His Messenger and 'A'immah (A.S) invalidates fasting.
- Reference: Al Faqih H.1854, Wasa'il Shia Vol. 6 Ch.11 H.10
- (3) Prophet Muhammad ﷺ: A person's fast is invalidated because of backbiting his Muslim brother.
- Reference: Wasa'il Shia Vol. 6 Ch.2 H.5
- (4) Imam Jafar Al Sadiq (A.S): Five things will break one's fast.
- 1- To eat
 - 2- To drink
 - 3- To have sexual intercourse

4- To submerge the whole body in water

5- To ascribe lies to Allah, His Prophet ﷺ, and the Immaculate Imams (A.S).

Reference: Al Khisal H.39, Wasa'il Shia Vol. 6 Ch.2 H.6

- (5) Imam Jafar Al Sadiq (A.S): It is undesirable for a young man to touch (kissing and hugging) his wife because it can destroy his fast, and he should have semen discharge.
Reference: Faroh Kafi 3 Ch.23 H.1
- (6) Imam Muhammad Al Baqir (A.S): If a person breaks his fast intentionally, he should free a slave for expiation, if he does not have the strength, he should fast for two consecutive months. If he does not have the strength, he should feed sixty poor people and if he does not have the strength to do so, then he should give 15kg of dates in charity, and if there is nothing left to eat at home after buying dates, then he should distribute the same dates among himself and his family.
Reference: Al Faqih 2 H.1885, Wasa'il Shia Vol. 6 Ch.8 H.5
- (7) Imam Musa Kazim (A.S): If a person intentionally breaks his fast in the month of Ramadan, he should free a slave to make for it with expiation, or he should fast for two consecutive months or he should feed sixty poor people, if he does not have the strength to do all of the three then he should seek forgiveness from Allah.
Reference: Wasa'il Shia Vol. 6 Ch.8 H.6
- (8) Imam Jafar Al Sadiq (A.S): If a person plays with his wife while fasting in the month of Ramadan and semen discharge takes place. Its Qada (compensatory fast) is like that for having sexual intercourse in the month of Ramadan.
Reference: Faroh Kafi 3 Ch.22 H.7, Wasa'il Shia Vol. 6 Ch.4 H.1
- (9) Imam Jafar Al Sadiq (A.S): If a man who takes Wudu and water enters in his throat, then if his Wudu is for an obligatory Salat (prayer) there is not anything on him, but if it is for an optional Salat (prayer), he is required to make its Qada (compensatory fast).

Reference: Wasa'il Shia Vol. 6 Ch.23 H.1

- (10) Imam Musa Kazim(A.S): If a person who is fasting intentionally rinses his mouth and swallow it or smell a bad odour, then he is required to make its Qada (compensatory fast).

Reference: Wasa'il Shia Vol. 6 Ch.22 H.1

Explanation:

It is stated in the hadeeth that doing the above mentioned deeds breaks the fast and in this regard it is obligatory to fast for two consecutive months, but we have stated that when the expiation is obligatory, one of the three must be done. Three expiations have already been discussed.

- (11) Imam Jafar Al Sadiq (A.S): Sniffing snuff is undesirable for a fasting man

Reference: Faroh Kafi 3 Ch.29 H.4, Wasa'il Shia Vol. 6 Ch.24 H.2

- (12) Imam Ali Raza (A.S): A man who suffers from an eye-ache in the month of Ramadan, he can sprinkle his eyes during the day in the month of Ramadan when he is fasting.

Reference: Faroh Kafi 3 Ch.30 H.4, Wasa'il Shia Vol. 6 Ch.25 H.2

- (13) Imam Jafar Al Sadiq (A.S): If a man who applies kohl (special powder for eye treatment) when he is fasting, If it is a kind of kohl in which there is smell and has taste to get in the throat, then it is Makrooh.

Reference: Faroh Kafi 3 Ch.31 H.4, Wasa'il Shia Vol. 6 Ch.26 H.3

- (14) Imam Jafar Al Sadiq (A.S): If a man who extracts his tooth when fasting, one must not make his teeth bleed or brush with a fresh twig.

Reference: Faroh Kafi 3 Ch.28 H.1, Al Faqih H.1868

- (15) Imam Jafar Al Sadiq (A.S): If a man who applies cupping when he is fasting, if there is no fear from fainting or stir up of the gallbladder, then there is nothing wrong in it but if he fears then it is makrooh.

Reference: Faroh Kafi 3 Ch.28 H.3, Wasa'il Shia Vol. 6 Ch.27 H.1

- (16) Imam Muhammad Al Baqir (A.S): If a man who uses the bathhouse when fasting, It is not harmful as long as he is not afraid of becoming weak.
Reference: Faroh Kafi 3 Ch.27 H.1, Wasa'il Shia Vol. 6 Ch.29 H.1
- (17) Imam Jafar Al Sadiq (A.S): If a fasting person vomits, his fast becomes invalid, but for having nausea without vomiting he must complete his fast.
Reference: Faroh Kafi 3 Ch.32 H.1, Wasa'il Shia Vol. 6 Ch.32 H.5
- (18) Amir al-Mu'minin Ali (A.S): disliked the use of musk by a fasting person.
Reference: Al Istibsar 2 H.302
- (19) Imam Jafar Al Sadiq (A.S): It is prohibited the use of Narcissus, because it is the perfume of non-Arabs. Non-Arabs wear this perfume when fasting and say that it suppresses hunger.
Reference: Faroh Kafi 3 Ch.33 H.2, Wasa'il Shia Vol. 6 Ch.36 H.1
- (20) Imam Muhammad Al Baqir (A.S): It is not permissible for a person to chews chewing gum when fasting.
Reference: Faroh Kafi 3 Ch.34 H.4, Wasa'il Shia Vol. 6 Ch.37 H.2
- (21) Imam Jafar Al Sadiq (A.S): It not permissible for one who while fasting, tastes something even if he does not swallow.
Reference: Faroh Kafi 3 Ch.36 H.2, Wasa'il Shia Vol. 6 Ch.40 H.3
- (22) Imam Jafar Al Sadiq (A.S): The presence of a date-stone in the mouth of a fasting person is not permissible.
Reference: Faroh Kafi 3 Ch.36 H.5, Wasa'il Shia Vol. 6 Ch.40 H.8
- (23) Prophet Muhammad ﷺ: It is not permissible for a fasting person to use abusive language.
Reference: Faroh Kafi 3 Ch.11 H.4, Wasa'il Shia Vol. 6 Ch.11 H.3
- (24) Prophet Muhammad ﷺ: It is not permissible for a fasting person to speak words of abuse.
Reference: Faroh Kafi 3 Ch.11 H.11, Wasa'il Shia Vol. 6 Ch.14 H.1

- (25) Imam Ali Raza (A.S): If a person commits adultery or invalidate his fast on something that is haram, then all three expiations are obligatory on him. That is with the Qada of this fast, he should free a slave, and he will fast for two consecutive months, and will also feed sixty poor people. And if he has intercourse with his wife or slave-girl or breaks the fast on something lawful, then he should perform only one of the three expiations, and if he does so by forgetfulness, then there is nothing on him.

Reference: Ayoon Akhbar al Raza 1 H.88, Wasa'il Shia Vol. 6 Ch.6 H.1

- (26) Imam Ali Raza (A.S): If a man makes love to a woman ten times on the day of Ramadam when he is fasting, he has to pay ten times expiation, expiation for each time and if he eats or drinks anything he should also pay for the expiation of one day.

Reference: Al Khisal 1 Ch.10 H.54, Wasa'il Shia Vol. 6 Ch.11 H.1

Explanation:

This means that if a fasting person has sexual intercourse once, then one expiation will become obligatory on him. If he has intercourse in a lawful way then one of the three expiations will be obligatory on him, and if he does it in an unlawful manner then all three expiations will be obligatory on him. In the same way every time he has intercourse, the same expiation will be obligatory, but this is not the case with regard to eating and drinking. That is, if a person eats and drinks and break his fast, then one of the expiations will be obligatory on him, and after that no matter how many times he eats or drinks, there will be no expiation obligatory on him.

- (27) Imam Jafar Al Sadiq (A.S): If a man who performs sexual intercourse with his wife when both are fasting. If she dislikes it, then he is responsible for the expiation for two people. If she is consenting, then he owes one expiation and she owes one expiation.

Reference: Faroh Kafi 3 Ch.22 H.9, Wasa'il Shia Vol. 6 Ch.12 H.1

- (28) Imam Jafar Al Sadiq (A.S): If a man forces her wife to perform sexual intercourse, there is fifty lashes on him which is half of the complete

punishment, and if she is consenting, there is twenty-five lashes on him and twenty-five on her.

Reference: same as above

- (29) Imam Ali Raza (A.S): If a man who experiences a wet dream during the night in the month of Ramadan or has sexual intercourse with his wife, then goes to sleep intentionally in the month of Ramadan until the morning. He is required to complete that fast and make its Qada' (compensatory fast).

Reference: Faroh Kafi 3 Ch.24 H.1, Wasa'il Shia Vol. 6 Ch.15 H.4

- (30) Imam Jafar Al Sadiq (A.S): If a woman who is free from menstruation during the month of Ramadan, then goes to sleep intentionally until the morning. She is required to complete that fast and make its Qada' (compensatory fast).

Reference: Tehzeb al Ahkam 1 H.1213, Wasa'il Shia Vol. 6 Ch.21 H.1

- (31) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): An old man and one who suffers from thirst have permission not to fast in the month of Ramadan, and instead each one pays a ransom of one mud'(handful) of food for every day, and thereafter they are not obligated for any Qada (compensatory fast). If they cannot afford, they are not obligated for anything.

Reference: Faroh Kafi 3 Ch.37 H.4, Wasa'il Shia Vol. 6 Ch.15 H.1

- (32) Imam Muhammad Al Baqir (A.S): It is not harmful for a pregnant woman near her childbirth and a breastfeeding woman who has little milk not to fast in the month of Ramadan. They cannot fast, they must pay a ransom of one mud of food for every day and they are required to make Qada' (compensatory fast), afterward, of every day of fast they have missed.

Reference: Al Faqih 2 H.1950, Wasa'il Shia Vol. 6 Ch.17 H.1

- (33) Imam Muhammad Al Baqir (A.S): If a man who is ill. The month of Ramadan comes and he remains ill until the next month of Ramadan. He should pay charity for the first month of Ramadan and fasts the second month of Ramadan. If in between he had become well but did not fast until the next

month of Ramadan, he fasts for both and pays charity for the first month of Ramadan.

Reference: Faroh Kafi 3 Ch.40 H.2, Wasa'il Shia Vol. 6 Ch.25 H.2

Rulings On Compensatory Fast Missed During The Month Of Ramadan

- (1) Imam Jafar Al Sadiq (A.S): If one owes fasting of the month of Ramadan, he can make its Qada (compensatory fast) in any month that he likes but in a continued order. If he is not able to do so, he then is required to complete its Qada (compensatory fast) in a way he can complete. He must keep the number of days clear and without confusion. Fasting in different times is valid as well as in continued order.
Reference: Faroh Kafi 3 Ch.41 H.4, Wasa'il Shia Vol. 6 Ch.26 H.5

- (2) Imam Muhammad Al Baqir (A.S): If a man who when fasting as Qada (compensatory fast) for the fast of the month of Ramadan goes to his wife for sexual relation. If it takes place before Zawal (declining of the sun toward the west at noontime), he is not obligated for anything, it is one fast for one day. If it happens after Zawal (declining of the sun toward the west at noontime), he is required to pay charity to ten destitute people, and if he is not able to do so, he is required to fast one day for one day and fast three days as expiation for what he has done.
Reference: Al Faqih 2 H.2000, Wasa'il Shia Vol. 6 Ch.29 H.1

- (3) Imam Muhammad Al Baqir (A.S): If a man who when fasting as Qada (compensatory fast) for the fast of the month of Ramadan goes to his wife for sexual relation. If it takes place before Zawal (declining of the sun toward the west at noontime), he is not obligated for anything. If it happens after Zawal (declining of the sun toward the west at noontime), he is required to make Qada (compensatory fast) of one fast.
Reference: Al Faqih 2 H.2000, Wasa'il Shia Vol. 6 Ch.29 H.3

Explanation:

There are two expiations mentioned in both Ahadiths, whichever one of them pays, whether to perform the former or the later.

- (4) Imam Jafar Al Sadiq (A.S): If a man who owes Qada (compensatory fast) of the month of Ramadan, he can fast optional fast before he completes Qada (compensatory fast) of the month of Ramadan.

Reference: Faroh Kafi 3 Ch.43 H.2, Wasa'il Shia Vol. 6 Ch.28 H.2

Rulings On Who Becomes A Muslim During The Month Of Ramadan

- (1) Imam Jafar Al Sadiq (A.S): A person asked the Imam in case of a people who accept Islam in the month of Ramadan from which several days have passed, if there is any fast upon them of the past days or that it is just the day in which they accepted Islam. He (the Imam) said, they are not obligated for anything, not even the day in which they accept Islam except if they accept Islam before dawn.

Reference: Al Faqih 2 H.1949, Wasa'il Shia Vol. 6 Ch.46 H.3

Rulings On Compensatory Fast Of A Deceased

- (1) Imam Jafar Al Sadiq (A.S): If a man who dies when he owes Qada (compensatory) Salat (prayer) or fast. The person who has the greatest degree of priority for his legacy carries out its Qada (compensatory fast or Salat) on his behalf.

Reference: Faroh Kafi 3 Ch.44 H.1, Wasa'il Shia Vol. 6 Ch.23 H.5

- (2) Imam Hassan Askari (A.S): If a man has died, and owes Qada (compensatory fast) of the month of Ramadan which are ten days and has left behind two

guardians. The eldest of his guardians completes ten days of Qada (compensatory fast) as a guardian by the will of Allah.

Reference: Faroh Kafi 3 Ch.44 H.5, Wasa'il Shia Vol. 6 Ch.23 H.5

- (3) Imam Jafar Al Sadiq (A.S): If a man who dies when he owes Qada (compensatory) Salat (prayer) or fast. If his greatest guardian is a woman, she cannot perform its Qada, such person can only be from men.
Reference: Faroh Kafi 3 Ch.44 H.1, Wasa'il Shia Vol. 6 Ch.23 H.5
- (4) Imam Jafar Al Sadiq (A.S): If a man fasts certain days of the month of Ramadan during his illness then dies, he is not obligated for anything. However, if he becomes well, then becomes ill then dies and leaves behind a certain amount of asset, for every day, one mud of food must be given on his behalf, and if he has not left behind any assets, his guardian must fast on his behalf.
Reference: Faroh Kafi 3 Ch.44 H.4, Wasa'il Shia Vol. 6 Ch.23 H.6
- (5) Imam Ali Raza (A.S): When a man dies, and he owes fast for two consecutive months for a certain reason, it is upon him to give charity for one month and complete Qada (compensatory fast) of the second month.
Reference: Faroh Kafi 3 Ch.44 H.6, Wasa'il Shia Vol. 6 Ch.24 H.1

Rulings On Fast During Travelling

- (1) Imam Jafar Al Sadiq (A.S): Staying home when the month of Ramadan arrives is better unless he has a certain need for which it is necessary for him to travel or is afraid for his assets.
Reference: Faroh Kafi 3 Ch.47 H.2, Wasa'il Shia Vol. 6 Ch.3 H.1
- (2) Prophet Muhammad ﷺ: Allah, most Majestic, has granted a charity to those of my followers who are not in good health and those on a journey to reduce their Salat (prayer) and stop fasting.

Reference: Faroh Kafi 3 Ch.48 H.2, Al Faqih 2 H.1973

- (3) Imam Jafar Al Sadiq (A.S): If a man while on a journey and fasting dies, I will not perform Salat (prayer) of dead people for him.

Reference: Faroh Kafi 3 Ch.48 H.7, Al Faqih 2 H.1975

Explanation:

The fact has become clear that it is not permissible for a person to fast while travelling. If a person intends to go on a journey, then it is not permissible for him to fast, but if a person does this, he will get the warth of the Imams. But if he does not have the intention and suddenly have to go on a journey, then he has to break his fast.

- (4) Imam Jafar Al Sadiq (A.S): When a man goes out on a journey in the month of Ramadan he should stops fasting. The Messenger of Allah also does that, and who do not does that are disobedient ones.

Reference: Faroh Kafi 3 Ch.48 H.5, Al Faqih 2 H.1977

- (5) Imam Jafar Al Sadiq (A.S): One who fasts on a journey because of ignorance is not required to complete its Qada (compensatory fast). But if he is informed that the Messenger of Allah prohibited fasting on a journey, he is required to complete its Qada (compensatory fast).

Reference: Faroh Kafi 3 Ch.39 H.2, Wasa'il Shia Vol. 6 Ch.2 H.5

- (6) Imam Jafar Al Sadiq (A.S): If a man who comes out of his house to travel and he is fasting. If he has come out before midday he is required to stop fasting and complete its Qada (compensatory fast) but if he has come out after Zawal (declining of the sun toward the west at noontime), he is required to complete his fast (of that day).

Reference: Al Faqih 1 H.1269, Wasa'il Shia Vol. 6 Ch.4 H.2

- (7) Imam Jafar Al Sadiq (A.S): If a person has to go on a journey in the month of Ramadan and he has decided in the night that he will go, then if it is before dawn or after, he should break his fast and he has to make its Qada (compensatory fast).

Reference: Faroh Kafi 3 Ch.52 H.2, Wasa'il Shia Vol. 6 Ch.5 H.2

- (8) Imam Jafar Al Sadiq (A.S): If a man who comes home from a journey in the month of Ramadan until he can see that he is about to arrive home at noon or when the day is high. If it is dawn and he has not yet arrived in his family, it then is up to him to fast or not to fast.

Reference: Wasa'il Shia Vol. 6 Ch.5 H.12

- (9) Imam Musa Kazim (A.S): If a traveler who arrives in his family before Zawal (declining of the sun toward the west at noontime) and has not used any food but has experienced a wet dream, he is required to complete that fast. He is not required to carry out Qada (compensatory fast) for it, that is, if his experience is because of wet dream.

Reference: Faroh Kafi 3 Ch.52 H.5, Wasa'il Shia Vol. 6 Ch.6 H.2

- (10) Imam Jafar Al Sadiq (A.S): It is Makrooh for a man to have sexual relation with his wife in the month of Ramadan during a journey. And do not eat more than bare necessities and do not drink to completely quench your thirst.

Reference: Faroh Kafi 3 Ch.52 H.8, Wasa'il Shia Vol. 6 Ch.4 H.7

Explanation:

This prohibition is because it is underisable, otherwise it is not forbidden and if one does this, there is no sin on him. Hadiths are narrated with this permission and also narrated in disgust, so follow any hadith, but it is better not to do it.

Miscellaneous Rules Of The Month Of Ramadan

- (1) Amir al-Mu'minin Ali (A.S): Do not say, Ramadan. Say the month of Ramadan, you do not know what Ramadan is.

Reference: Faroh Kafi 3 Ch.4 H.1, Wasa'il Shia Vol. 6 Ch.19 H.1

- (2) Imam Jafar Al Sadiq (A.S): We command our children, when they are seven years old, to fast as long as they can. In midday or more if thirst increases,

they stop fasting so they develop endurance. You should command your children to fast, when they are nine years old, for as long as they can fast. When thirst increases they can stop fasting.

Reference: Faroh Kafi 3 Ch.45 H.1, Wasa'il Shia Vol. 6 Ch.29 H.3

- (3) Imam Jafar Al Sadiq (A.S): When a boy experiences wet dream and a girl menstruates, fasting become obligatory on them.

Reference: Al Faqih 2 H.1907, Wasa'il Shia Vol. 6 Ch.29 H.7

- (4) Imam Jafar Al Sadiq (A.S): All fasts can lawfully be completed in different times except the fast which is as expiation for an oath.

Reference: Faroh Kafi 3 Ch.57 H.1

- (5) Prophet Muhammad ﷺ: Breakfast before dawn is a blessing.' The Messenger of Allah has said, My followers should not ignore breakfast before dawn, even if it is a piece of date.

Reference: Faroh Kafi 3 Ch.66 H.4, Wasa'il Shia Vol. 6 Ch.3 H.1

- (6) Prophet Muhammad ﷺ: While breaking fast read this dua:

"الهم لك صمنا و على رزقك افطرنا فتقبله منا ذهب و ابتلت العروق وبقى الاجر"

Reference: Faroh Kafi 3 Ch.15 H.1, Wasa'il Shia Vol. 6 Ch.6 H.1

- (7) Imam Musa Kazim (A.S): The fasting person should take a nap in the afternoon, because Allah Almighty feeds him in a dream.

Reference: Faroh Kafi 4 Ch.65 H.1, Wasa'il Shia Vol. 6 Ch.2 H.1

Rulings On Charity (Al-Fitrah)

- (1) Imam Jafar Al Sadiq (A.S): Whomever you include in you dependents, free people or slaves it then is obligatory upon you to pay al-Fitrah for them. Paying alFitrah before Salat (prayer) is better and after Salat (prayer) it is charity.

Reference: Faroh Kafi 3 Ch.75 H.1

- (2) Imam Jafar Al Sadiq (A.S): Al-Fitrah is obligatory upon small, grown up people, free and slaves. The amount of al-Fitrah for every human being is one Sa' (three kilograms). It can be paid from wheat or dates or raisins.
Reference: Faroh Kafi 3 Ch.75 H.2, Wasa'il Shia Vol. 6 Ch.5 H.1

- (3) Imam Ali Raza (A.S): The amount of wheat, barley, dates or raisins for each person as al-Fitrah is one Sa' of the Sa' of the prophet ﷺ .
Reference: Faroh Kafi 3 Ch.75 H.5, Al Faqih 2 H.2062

- (4) Imam Jafar Al Sadiq (A.S): It is not harmful to pay al-Fitrah in cash.
Reference: Faroh Kafi 3 Ch.75 H.6, Al Istibsar 2 H.168

- (5) Imam Jafar Al Sadiq (A.S): In case of a new born on the night of al-Fitr, if there is al-Fitrah is not obligatory on him because the month is passed. Similarly if a non-Muslim who becomes a Muslim on the night of al-Fitr, it is not obligatory on him to pay al-Fitrah.
Reference: Faroh Kafi 3 Ch.75 H.12, Al Faqih 2 H.2070

- (6) Imam Ali Raza (A.S): There is no al-Fitrah on orphans, even if they are rich.
Reference: Faroh Kafi 3 Ch.75 H.13, Al Faqih 2 H.2065

- (7) Imam Ali Raza (A.S): If a slave whose master dies who is in another location, and there is a certain amount of assets of his master in his hand, then he has to pay al-Fitrah.
Reference: Al Faqih 2 H.2065, Wasa'il Shia Vol. 6 Ch.6 H.3

- (8) Imam Jafar Al Sadiq (A.S): If a man who lives in a remote village and is not able to pay al-Fitrah. He is required to pay by four Artal of milk.
Reference: Faroh Kafi 3 Ch.75 H.15, Al Faqih 2 H.2064

- (9) Imam Jafar Al Sadiq (A.S): It is not harmful to pay al-Fitrah for two, three, or four people to one man.
Reference: Faroh Kafi 3 Ch.75 H.16, Wasa'il Shia Vol. 6 Ch.6 H.6

- (10) Imam Muhammad Al Baqir (A.S): Pay it to the Muslims. If you do not find one, pay to a Mustaz'af (mentally and physically weak) or pay to your relatives, if you like.
Reference: Faroh Kafi 3 Ch.75 H.17, Wasa'il Shia Vol. 6 Ch.6 H.8
- (11) Imam Ali Raza (A.S): One can pay it to poor neighboring people who are not of the people of my Wilayah (people who believe in the Divine Authority of A'immah). Neighbors are more deserving.
Reference: Faroh Kafi 3 Ch.75 H.18, Wasa'il Shia Vol. 6 Ch.6 H.10
- (12) Amir al-Mu'minin Ali (A.S): Al-Firtac can be given to anybody except Nas'bi and enemy of Ahlul Bayt, if he he deserving to take al-Firtah.
Reference: Faroh Kafi 3 Ch.75 H.21
- (13) Imam Jafar Al Sadiq (A.S): Pay al-Fitrah of a child who is not born yet, because there is a fear of loss (i.e. death).
Reference: Al Faqih 2 H.2079
- (14) Imam Ali Raza (A.S): There is nothing wrong if the price of al-Fitrah is given in the form of silver.
Reference: Al Faqih 2 H.2080, Wasa'il Shia Vol. 6 Ch.13 H.4
- (15) Imam Ali Raza (A.S): Al-Fitrah os obligatory ony for one's own family and not for anyone else and the family includes his children his wife his slaves and his slave girl.
Reference: Al Faqih 2 H.2085, Wasa'il Shia Vol. 6 Ch.13 H.4
- (16) Imam Jafar Al Sadiq (A.S): Al-Firtah can be paid before or after the Eid prayer.
Reference: Al Faqih 2 H.1389, Wasa'il Shia Vol. 6 Ch.13 H.6

Explanation:

This means that al-Fitrah can be given at any time before or after the Eid prayer, but it is better to give it before the prayer so that those who are in need can observe Eid like other people on the day of Eid.

- (17) Imam Jafar Al Sadiq (A.S): Al-Fitrah is obligatory on every person on whom Zakat is obligatory.
Reference: Faroh Kafi 3 Ch.76 H.12, Wasa'il Shia Vol. 6 Ch.6 H.2
- (18) Imam Jafar Al Sadiq (A.S): Al-Fitrah can not be given to anybody except people of Wilayah (people who believe in the Divine Authority of A'immah).
Reference: Faroh Kafi 3 Ch.76 H.23, Wasa'il Shia Vol. 6 Ch.8 H.5
- (19) Imam Ali Naqi(A.S): Al-Fitrah can be given from the dominant food of the inhabitants of every city i.e. where there is no wheat etc. the people will give al-Fitrah of the dominant food, but the firtah of three things mentioned in he hadiths is better and according to one hadith fitrah of dates is better.
Reference: Al Istibsar 2 H.140, Wasa'il Shia Vol. 6 Ch.8 H.2

Rullings On Al-Itikaf (Staying in a Masjid)

- (1) وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
Translation: But do not have sexual intimacy with them while you are staying in mosques for I'tikāf.
Reference: Al-Quran 2:187
- (2) أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ
Translation: Purify My House for those who are to circumambulate (make Tawāf) and those who stay in Itikaf, and those who bow down or prostrate themselves (in prayers).
Reference: Al-Quran 2:125
- (3) Messenger ﷺ of Allah in the last ten days of the month of Ramadan would retire in Masjid in seclusion for 'Itikaf.
Reference: Faroh Kafi 3 Ch.1 H.1, Al Faqih 2 H.2087

- (4) Amir al-Mu'minin Ali (A.S): There is no Itkaf without fasting.
Reference: Ayoon Akhbar Raza H.103, Wasa'il Shia Vol. 6 Ch.2 H.3

- (5) Imam Ali bin Hussain (A.S): Fast of Itkaf is obligatory.
Reference: Al FAqih 2 H.208, Wasa'il Shia Vol. 6 Ch.2 H.2

- (6) Imam Jafar Al Sadiq (A.S): An Itikaf for less than three days is not valid.
Reference: Faroh Kafi 3 Ch.4 H.1, Wasa'il Shia Vol. 6 Ch.4 H.2

- (7) Imam Muhammad Al Baqir (A.S): If one remains in Itikaf for one day without setting a condition, he can leave and depart the Itikaf but if one remains in Itikaf for two days without condition being set, he then cannot leave out the Itikaf, until three days are complete.
Reference: Faroh Kafi 3 Ch.4 H.3, Wasa'il Shia Vol. 6 Ch.4 H.1

- (8) Imam Jafar Al Sadiq (A.S): An Itikaf for less than three days is not valid. One who is in Itikaf must also fast and it is proper for one in Itikaf to set a condition as a person in the state of Ihram does.
Reference: Faroh Kafi 3 Ch.4 H.2, Al Faqih 2 H.2095

- (9) Imam Jafar Al Sadiq (A.S): Without a Masjid in which Salat (prayer) in congregation is held behind a just Imam, Itikaf is not valid. It is not harmful to do Itikaf in Masjid of al-Kufah, in alBasrah, in al-Madinah or Makkah.
Reference: Faroh Kafi 3 Ch.30 H.1, Al Faqih 2 H.2089

- (10) Imam Jafar Al Sadiq (A.S): Itkaf is not valid except in a city where one resides.
Reference: Wasa'il Shia Vol. 6 Ch.3 H.11

- (11) Amir al-Mu'minin Ali (A.S): I do not see Itikaf, unless it is in Masjid al-Haram, Masjid of the Messenger of Allah, or a Jami'a Masjid (central). It is not proper for one performing Itikaf to go out of Masjid except for one's urgent needs without which one cannot do, but then one must not sit down until one return. The same rule applies to women.
Reference: Faroh Kafi 3 Ch.3 H.2, Wasa'il Shia Vol. 6 Ch.3 H.10

- (12) Imam Jafar Al Sadiq (A.S): Itikaf is valid in every Masjid in which Salat (prayer) in congregation is held behind a just Imam, It is not harmful to do Itikaf in a Masjid in which Friday prayer is performed with a just Imam and with sermons.
Reference: Wasa'il Shia Vol. 6 Ch.3 H.4
- (13) Imam Jafar Al Sadiq (A.S): One in the state of Itikaf must not go out of the Masjid unless it is for Friday Salat (prayer) or a funeral or defecation.
Reference: Faroh Kafi 3 Ch.5 H.1, Wasa'il Shia Vol. 6 Ch.7 H.5
- (14) Imam Jafar Al Sadiq (A.S): It is not proper for one who is in Itikaf to leave the Masjid, unless it is for such a need without which he cannot do. He then must not sit in the shadow until he returns to his place, and must not go out for anything except a funeral or to visit a patient and must not sit until he returns. Itikaf of woman is also under the same rules.
Reference: Faroh Kafi 3 Ch.5 H.1, Wasa'il Shia Vol. 6 Ch.7 H.1
- (15) Imam Jafar Al Sadiq (A.S): If a female in the state of Itikaf begins to experience Hayd (menses), she can go home then after getting free from menses perform the Itikaf again and fast.
Reference: Faroh Kafi 3 Ch.6 H.1, Al Faqih 2 H.2016
- (16) Imam Ali Raza (A.S): A person should not go to his wife sexual relation in the day or night while he is in Itikaf.
Reference: Faroh Kafi 3 Ch.7 H.3, Wasa'il Shia Vol. 6 Ch.5 H.1
- (17) Imam Jafar Al Sadiq (A.S): If a man who in Itikaf engages in sexual relation with his wife, He is like one who destroys one day of fast in the month of Ramadan.
Reference: Faroh Kafi 3 Ch.7 H.2, Wasa'il Shia Vol. 6 Ch.6 H.2

Explanation:

That is if a person does not intentionally fast, then the expiation for him is the same as the expiation for one who has intercourse in a state of Itikaf,

that is he should free a slave, or fast for two consecutive months or feed sixty poor people.

- (18) Imam Muhammad Al Baqir (A.S): If a person in Itikaf engages in sexual intercourse with his wife. He is required to do what one is required to do because of Zihar (calling on oath the back of one's wife as the back of one's mother) that is, two consecutive months of fasting.
Reference: Faroh Kafi 3 Ch.7 H.1, Al Faqih 2 H.2102

Rulings On Zakat

- (1) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ
Translation: Establish Prayer and dispense Zakah (the Purifying Alms) and bow in worship with those who bow.
Reference: Al-Quran 2:43

Explanation:

There are almost forty three verses in Quran in which Zakat is mentioned, we are relying on only one verse.

- (18) Imam Muhammad Al Baqir (A.S): Islam is based on five principles. They are: Prayer, al-Zakat (charity) fasting, Hajj and al-Wilayah. The call to none of the other principles has been so emphatic as it has been to alWilayah. People accepted the other four but they left aside this al-Wilayah.
Reference: Usool Kafi 3 Ch.141 H.3, Wasa'il Shia Vol. 1 Ch.1 H.1, Al Mahasin H.429
- (2) Imam Jafar Al Sadiq (A.S): The principles of belief are: to testify and affirm that there is no one who deserves to be worshipped except Allah, to testify and affirm that Muhammad is the Messenger of Allah and to affirm that whatever he has taught is from Allah. (It is of the principles of beliefs) to affirm and accept that there is prayer five times every day. (It is of the principles of beliefs) to pay Zakat (charity), to

fast in the month of Ramadan and to perform Hajj of the House (of Allah). (It is of the principles of beliefs) to love those who love us ('A'immah from the family of the Messenger of Allah), to disown our enemies and to become part of the group of the truthful ones. (All such issues are of principles and obligatory matters).
Reference: Al Amali Sheikh Toosi 1 P.82

- (3) Prophet Muhammad ﷺ: Allah^{azwj} has imposed the Zakāt upon you just as He^{azwj} has imposed the Salāt upon you all.

Reference: Usool Kafi 3 Ch.141 H.2, Wasa'il Shia Vol. 1 Ch.1 H.7

- (4) Imam Musa Kazim (A.S): You should protect your property by paying Zakat.

Reference: Al Faqih 2 H.1576, Wasa'il Shia Vol. 1 Ch.1 H.5

- (5) Imam Jafar Al Sadiq (A.S): There is none from the ones with wealth, be it gold or silver, who prevents the Zakat of his wealth, except that Allah^{azwj} Mighty and Majestic would Reckon him on the Day of Judgement in a pebbly spot, and a marsh serpent to overcome him, wanting him, and he would depart from it. So when it sees that he cannot finish himself from it, it would overpower him from his hand, so it would nibble him just as it would nibble a garden radish. Then it would become a collar in his neck, and these are the Words of Allah^{azwj} Mighty and Majestic (سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ) (3:180) "they shall have what they were niggardly of to cleave to their necks on the Day of Judgement". And there is none from the ones with wealth, either camels or sheep or cows, who prevents the Zakat of his wealth, except that Allah^{azwj} would Reckon him on the Day of Judgement upon a pebbly spot, wherein he would be trampled by everything with a hoof by its hooves, and being torn by everything with a claw by its claws; and there is none from the ones with wealth, either a palm tree, or a vineyard, or a plantation who prevents its Zakat, except that Allah^{azwj} would Collar him a pasture, or a land up to the seventh earth, up to the Day of Judgement.

Reference: Faroh Kafi 3 Ch.2 H.19, Wasa'il Shia Vol. 6 Ch.3 H.1

- (6) Imam Jafar Al Sadiq (A.S): Two bloods in Islam are Permissible from Allah^{azwj}. None can judge regarding these two until Allah^{azwj} Sends our QaimA.s of the People of the Household. So when Allah^{azwj} Mighty and Majestic Sends ourasws QaimA.s of the People of the Household, heA.s would judge regarding these two with a Judgement of Allah^{azwj}, not wanting any proof against them – the married adulterer to be stoned (to death), and the preventer of the Zakat, his neck being struck off.
Reference: Al Faqih 2 H.1589, Wasa'il Shia Vol. 6 Ch.4 H.6

- (7) Imam Jafar Al Sadiq (A.S): The giving of Zakat is publicly, without being secretive.
Reference: Faroh Kafi 3 Ch.1 H.17, Wasa'il Shia Vol. 6 Ch.54 H.2, Tafseer Ayashi 1 H.499

Things Upon Zakat Is Obligatory

- (8) Imam Jafar Al Sadiq (A.S), Imam Muhammad Al Baqir (A.S), Imam Ali Raza(A.S): Allah^{azwj} placed the Zakat upon nine things :
- 1- wheat
 - 2- Barley
 - 3- dates
 - 4- raisins
 - 5- gold
 - 6- silver
 - 7- camels
 - 8- cows
 - 9- and the sheep

And excused from whatever was besides that.

Reference: Faroh Kafi 8 Ch.3 H.1, Wasa'il Shia Vol. 6 Ch.4 H.1 to 5

Explanation:

Zakat is obligatory only on above-mentioned nine things, and there is no concept of obligation of Zakat on anything else. The complete Hadith is being narrated for clarification.

Hadith:

Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ashari, on the authority of Musa ibn Umar, on the authority of Muhammad ibn Sinan, on the authority of Abi Said al-Qimat, on the authority of someone who linked it up to Aba Abdullah as-Sadiq (A.S), Allah's Prophet ﷺ established the Zakat upon nine things and he forgave other things. They are: wheat, barley, dates, raisins, gold, silver, cows, sheep and camels. Someone asked, How about corn?" The Imam (A.S) became angry and said, I swear by Allah that in the Prophet's ﷺ lifetime sesame seeds, corn and birds seeds were all available. He was told, It is said that these did not exist at the time of the Prophet ﷺ. That is why He ﷺ has only established the Zakat on those nine items. The Imam (A.S) became angry again and said, They lie. The Prophet's ﷺ explicit order was to forgive everything else. One may only forgive what exists. I swear by Allah that the Zakat has been made obligatory on nothing else but these nine things. Whoever wishes can accept it and anyone who doesn't wish can deny it and become an atheist.

Reference: Mani al Akhbar Ch.103 H.1, Wasa'il Shia Vol. 6 Ch.8 H.3

Zakat On Wealth

- (9) Imam Jafar Al Sadiq (A.S): The obligatory Zakat on Dirhams (silver money) is five Dirhams if it reaches a total of two hundred Dirhams. And if the quantity of silver doesn't reach the aforesaid amount, it is not obligatory to pay any Zakat on it. It is not obligatory to pay any Zakat, unless one whole year is passed from the time of ownership. Zakat should only be paid to the needy ones who are followers of the Divine Mastery and Divine Recognition. One should pay Zakat on gold when gold reaches twenty Mithqals (one mithqal being equal to 3.456 grams). Then the amount of Zakat to be paid is one-half a Dinar. One should pay Zakat on wheat, barley, dates and raisins when they reach the amount of five Wasq. The Zakat would be one-tenth of it if it is irrigated by rain water and it would be one-

twentieth of it if it has been irrigated by a well. Each Wasq equals four as-Sa's while each as-Sa equals four mad's.

One should pay Zakat on sheep when the number he owns reaches forty-one. Then one sheep should be given as Zakat. If they reach one-hundred and twenty-one in number, one should give two sheep as Zakat. If they reach two-hundred and one in number, one should give three sheep as Zakat. If they reach threehundred and one in number, one should give four sheep as Zakat. For each one-hundred more sheep one should give another sheep as Zakat.

One should pay Zakat on cows when the number he owns reaches thirty. Then a one-year old cow should be given as Zakat. If they reach forty in number, he should give a female calf which has entered its third year of life as Zakat. If they reach sixty in number, he should give two calves which have entered the second year of their life. If they reach ninety in number, he should give three calves which have entered their second year of life as Zakat. And similarly, as the number of the cows increases, he should calculate either in thirties or in forties or from thirty and forty, and should pay the Zakat in accordance with the rule explained above.

One should pay Zakat on camels when the number he owns reaches five. Then one sheep should be given as Zakat. When the number of camels he owns reaches ten he should give two sheep as Zakat. When the number of camels he owns reaches fifteen he should give three sheep as Zakat. When the number of camels he owns reaches twenty he should give four sheep as Zakat. When the number of camels he owns reaches twenty-five he should give five sheep as Zakat. When the number of camels he owns is one more - that is it reaches twenty-six, then he should give a camel that has entered its second year of life as Zakat. When the number of camels he owns reaches thirty-five and a new one is added - that is it reaches thirty-six, then he should give a camel that has entered its third year of life as Zakat.

Reference: Al Khisal H.9, Wasa'il Shia Vol. 6 Ch.10 H.1

Zakat On Gold And Silver

- (10) Imam Jafar Al Sadiq (A.S): Zakat on the gold, from every twenty Dinars, half a Dinar, and if it is deficient, so there is nothing upon you.
Reference: Faroh Kafi 3 Ch.9 H.1, Al Faqih 2 H.1598
- (11) Imam Jafar Al Sadiq (A.S): With regards to every two hundred Dirhams there are five Dirhams from silver, and if it is deficient, so there is no Zakat upon you.
Reference: same as above
- (12) Imam Jafar Al Sadiq (A.S), Imam Muhammad Al Baqir (A.S): There is nothing payable in what is less than twenty Misqaals of gold. So when twenty Misqaals are complete, so half a Misqaal is payable as Zakat up to twenty four Misqaals. So when twenty four Misqaals are complete, so there would be three-fifths of a Dinar payable up to twenty eight Misqaals. Thus it would be upon this accounting, every time it increases by four. (1 Misqaal – 4.25 grams).
Reference: Faroh Kafi 3 Ch.47 H.9, Al Faqih 2 Ch.1 H.4
- (13) Imam Jafar Al Sadiq (A.S): When the gold reaches forty Misqaals, one Misqaal of Zakat will become obligatory. Similarly, for every forty Misqaals there will be one Misqaal of Zakat.
Reference: Al Faqih 2 H.1598, Wasa'il Shia Vol. 6 Ch.1 H.7
- (14) Imam Jafar Al Sadiq (A.S): There is no Zakat on silver until it reaches two hundred Dhirams but when it reaches to two hundred Dhirams then there is Zakat of five Dhirams and one Dhiram on every forty Dhirams when it exceeds.
Reference: Wasa'il Shia Vol. 6 Ch.6 H.2
- (15) Imam Muhammad Al Baqir (A.S): There is not Zakat upon the jewels and it's like, and even if these were a lot.
Reference: Faroh Kafi 3 Ch.10 H.10, Al Faqih 2 H.1599

- (16) Imam Musa Kazim(A.S): Everything in your possession which a year has not passed upon, so there is no Zakat in it, Whenever you intend to exempt from it, so cast it, for there would not be, in your casting of gold and a carving of silver, anything from the Zakat.
Reference: Faroh Kafi 3 Ch.10 H.8, Wasa'il Shia Vol. 6 Ch.8 H.2
- (17) Imam Jafar Al Sadiq (A.S): There is no Zakat upon ornament, even if its value reaches to one hundred thousand.
Reference: Faroh Kafi 3 Ch.10 H.4, Wasa'il Shia Vol. 6 Ch.9 H.4
- (18) Imam Ali Raza (A.S), Imam Musa Kazim (A.S): The wealth which is not worked with in business nor is it changed over, the Zakat would be imposed upon it during every year, except if he casts it.
Reference: Faroh Kafi 3 Ch.10 H.5, Wasa'il Shia Vol. 6 Ch.13 H.1

ZAKAT OF CATTLE

Zakat Of The Camel

- (19) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): Regarding Zakat of the camels, in every five, one sheep, until it reaches twenty five camels. So when it reaches that, so regarding these would be one female newborn. Then there would be nothing regarding it until it reaches thirty-five. So when it does reach thirty five, so regarding these would be a two year old female camel giving milk. Then there would be nothing regarding it until it reaches forty-five. So when it does reach forty-five, so regarding these would be a three year old female camel left with a stallion. Then there would be nothing regarding it until it reaches sixty. So when it does reach sixty, so regarding these would be a four year old female camel. Then there would be nothing regarding these until it reaches seventy-five. So when it reaches seventy five, so regarding these would be two two-year old females giving milk. Then there would be nothing regarding these until it reaches ninety. So when it does reach ninety, so regarding these would be two three-year old female camels left with a stallion. Then there would be

nothing regarding these until it reaches one hundred and twenty. So when it does reach one hundred and twenty, so regarding these would be two three year old females left with a stallion. So when one increases upon one hundred and twenty, so regarding every fifty would be a three year old female camel, and regarding every forty would be a two year old female camel giving milk. Then the camel would be returned upon its years. And there would be nothing upon the in between numbers and the fractions, and there would be nothing upon the working camels.

Reference: Faroh Kafi 3 Ch.18 H.1, Wasa'il Shia Vol. 6 Ch.2 H.4

Zakat Of The Cows

- (20) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): In every thirty cows is one Tabi'e (baby cow) a year old, and there is nothing regarding less than that, and regarding forty cows, is a two year old cow, and there is nothing regarding what is between the thirty to the forty until it reaches forty. So when it does reach forty, so regarding these would be a two year old cow, and there would be nothing regarding what is between the forty up to the sixty. So when it does reach the sixty, so regarding these would be two one-year olds up to seventy. So when it reaches seventy, so regarding these would be a one-year old and a two-year old up to eighty. So when it does reach eighty, so regarding every forty would be a two-year old up to ninety. So when it reaches ninety, so regarding these would be three one-year olds. So when it reaches one hundred and twenty and two hundred, so regarding every forty would be a two year old. Then the cows would be returned (accounted) upon their ages. And there is nothing upon the in between, nor upon the fractions, nor upon the working cows, but rather, the charity Zakat is upon the grazing ones. And everything upon which the year has not passed in the possession of its lord, so there is nothing upon it until the year passes by upon it. So when the year passes by upon it, it Zakat would be Obligated upon it.

Reference: Faroh Kafi 3 Ch.19 H.2, Wasa'il Shia Vol. 6 Ch.4 H.1

Zakat Of The Sheep

- (21) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): Regarding every forty sheep, is one sheep as Zakat, and there is nothing regarding what is below forty. Then there would be nothing regarding it until it reaches one hundred and twenty. So when it does reach one hundred and twenty, so regarding these would be similar to that one sheep. So when it exceeds upon one hundred and twenty, so regarding these would be two sheep. And there would be nothing more than two sheep until it reaches two hundred. So when it does reach two hundred, so regarding these would be similar to that. So when it exceed upon two hundred by one sheep, so regarding these would be three sheep. Then there would not be anything more than that until it reaches three hundred. So when it does reach three hundred, so regarding these would be three sheep similar to that. So when it exceed by one, so regarding these would be four sheep until it reaches four hundred. So when the four hundred is complete, that would be upon every one hundred, one sheep, and the former matter would be dropped. And there is nothing upon what is below the one hundred after that, and there is nothing regarding the in-betweeners.

Reference: Faroh Kafi 3 Ch.21 H.1, Wasa'il Shia Vol. 6 Ch.6 H.1

Miscellaneous Rules

- (22) Imam Jafar Al Sadiq (A.S): Of all the animals, Zakat is obligatory only on these three animals

1- Camel

2- Cow

3- Sheep

And Zakat is not obligatory on those who are used for working.

Reference: Al Faqih 2 H.1603, Wasa'il Shia Vol. 6 Ch.1 H.2

- (23) Imam Jafar Al Sadiq (A.S): There is nothing upon what one feeds. But rather, the Zakat is upon the grazing ones sent in its pasture during its year which

the man acquired. But, as for what is besides that, so there is nothing with regards to it.

Reference: Al Istibsar 2 H.66, Wasa'il Shia Vol. 6 Ch.7 H.5

- (24) Imam Muhammad Al Baqir (A.S): Zakat is obligatory only on those camels, cows and sheeps which are in possession of the owner for a year, and if the year is not completed there is no Zakat on it.

Reference: Faroh Kafi 3 Ch.17 H.2, Wasa'il Shia Vol. 6 Ch.7 H.3

- (25) Imam Jafar Al Sadiq (A.S): You do not take an Akoula, and the Akoula is the old one from the ewes which happens to be among the sheep, nor is parent, nor the stallion ram.

Reference: Al Istibsar 2 H.66, Wasa'il Shia Vol. 6 Ch.9 H.4

- (26) Imam Jafar Al Sadiq (A.S): If a man did not pay Zakat on his camel or his sheep for two years, then he sells it stipulating upon the buyer that he would be paying the Zakat on it on what has passed. Its Zakat would be taken from him, and the seller would pursue with it or else the seller would have to pay the Zakat.

Reference: Faroh Kafi 3 Ch.21 H.3, Wasa'il Shia Vol. 6 Ch.10 H.2

- (27) Imam Jafar Al Sadiq (A.S): If a man who happens to have a camel, or a cow, or a sheep, or chattels. So the year passes by over it and the camel, and the cow, and the sheep dies, and the chattels burn down. There is nothing upon him.

Reference: Faroh Kafi 3 Ch.17 H.5, Wasa'il Shia Vol. 6 Ch.12 H.1

Zakat Of Food

- (28) Imam Jafar Al Sadiq (A.S), Imam Ali Raza(A.S): The least what would Obligated the Zakat, from the wheat, and the barley, and the dates, and the raisins is Five Owsaaq by the Wasaaq of the Prophet ﷺ Wasaaq Sixty Sa'as.

Reference: Faroh Kafi 3 Ch.3 H.8, Wasa'il Shia Vol. 6 Ch.4 H.7

- (29) Imam Jafar Al Sadiq (A.S): Regarding the charity in what the sky and the rivers irrigate when it was arid or it was un-watered, is the one-tenth, and whatever is irrigated by the scoops and the buckets, or irrigated by the human energy, so it is half of the one-tenth.
Reference: Faroh Kafi 3 Ch.7 H.5, Wasa'il Shia Vol. 6 Ch.10 H.1
- (30) Imam Jafar Al Sadiq (A.S): Whichever man who had a farm for him or dates, so he gives Zakat of it, so there would be nothing upon him, and even if a year passes by over it, with it in his possession, except if he were to change it to wealth. So if he were to do that, and a year passes by over it being in his possession, then upon him would be that he purifies it pay Zakat, or else there would be nothing upon him, and even if it were to remain with him for a thousand years, when it was exactly it in the same form.
Reference: Faroh Kafi 3 Ch.7 H.7, Wasa'il Shia Vol. 6 Ch.1 H.3
- (31) Imam Musa Kazim (A.S): If the fruits of the garden are not sold but is eaten, then there is no Zakat on it, no matter how much it is worth.
Reference: Al Istibsar 2 H.44, Wasa'il Shia Vol. 6 Ch.6 H.1

Who Is Not Obligated To Pay Zakat

- (32) Imam Jafar Al Sadiq (A.S): If the wealth of an orphan is a deposit, so there is no Zakat upon it, but when it is worked with, so you would be responsible (guarantor) for it, and the profit would be for the orphan.
Reference: Faroh Kafi 3 Ch.23 H.1, Wasa'il Shia Vol. 6 Ch.1H.1
- (33) Imam Jafar Al Sadiq (A.S): There is no Zakat upon the wealth of the orphans, and even if the orphan reaches adulthood, there would be nothing upon him, due to the Zakāt of the past, and there would be nothing upon him regarding what remains until he becomes aware (adult). So when he does become aware (adult). So rather there would be one year's Zakat upon him. Then, upon him, would be similar to what is upon others from the people.
Reference: Faroh Kafi 3 Ch.23 H.4, Wasa'il Shia Vol. 6 Ch.1 H.3

- (34) Imam Jafar Al Sadiq (A.S): When the Salat is Obligated upon them, the Zakat would (also) be Obligated.
Reference: Faroh Kafi 3 Ch.23 H.7, Wasa'il Shia Vol. 6 Ch.1 H.5
- (35) Imam Jafar Al Sadiq (A.S): There is nothing regarding the wealth of the owned slaves, and even though there may be thousands upon thousand for him, and even if he was in need, he would not be given anything from the Zakat.
Reference: Faroh Kafi 3 Ch.24 H.1, Wasa'il Shia Vol. 6 Ch.4 H.1
- (36) Imam Ali Raza (A.S): About the Zakat regarding the wheat, and the barley, and the dates, and the raisins, when he cuts it (harvests), and when he evaluates it.
Reference: Wasa'il Shia Vol. 6 Ch.10 H.1

Fulfilment Of Zakat On Behalf Of The Deceased

- (37) Imam Jafar Al Sadiq (A.S): If a man who omitted the extraction of his Zakat during his lifetime. So when the death presented itself to him, he counted the entirety of what he had omitted from what been Imposed upon him from the Zakat, then bequeathed that it be extracted and handed over to the one it is Obligated upon (to be handed over to).It is Allowed. That would be extracted from the entirety of the wealth. But rather, it would be at the status of a debt, had it been upon him. There would not be anything for the inheritors until what he had bequeathed with from the Zakat, is paid over
Reference: Faroh Kafi 3 Ch.29 H.1
- (38) Imam Jafar Al Sadiq (A.S): If a man dies, and upon him is the Zakat, and he bequeaths that the Zakat be fulfilled from him, and his children are destitute. If it were to be handed over, that would be extremely harmful to them. So It would be extracted and paid over upon themselves, and they (in turn) would take something out from it and hand it over to others.
Reference: Faroh Kafi 3 Ch.29 H.5

- (39) Imam Jafar Al Sadiq (A.S): If Zakat became due upon the man, and his father died, and upon him was a debt, he can pay the Zakat regarding the debt of his father.

Reference: Faroh Kafi 3 Ch.34 H.3

Timings Of The Zakat

- (40) Imam Jafar Al Sadiq (A.S): When the year passes by, so extract it from your wealth, not mixing it with anything else. Then give it however you so desire to.

Reference: Faroh Kafi 3 Ch.12 H.3

- (41) Imam Ali Raza (A.S): When the Zakat is determined, he should extract it. And about the Zakat regarding the wheat, and the barley, and the dates, and the raisins, when he cuts it (harvests), and when he evaluates it.

Reference: Faroh Kafi 3 Ch.12 H.4

- (42) Imam Jafar Al Sadiq (A.S): Regarding the man who extracts his Zakat, so he distributes some of it and there remains some of it, seeking the placing of it. So it happens from its beginning up to its end (distribution), three months, then there is no problem.

Reference: Faroh Kafi 3 Ch.12 H.7

- (43) Imam Ali Naqi (A.S): Just as prayer can not be performed before time , so Zakat too can not be paid before time, but if a person wishes to pay Zakat before time to help a believer, the he should lend it to him, and when the time for Zakat comes, he should count it as his Zakat. In this way his Zakat will be paid and he will also get a reward for giving loan.

Reference: Al Faqih 2 H.1600

Deserving And Non-Deserving For Zakat

- (44) **إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ**

Translation: Zakat expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together (for Islam) and for freeing captives or slaves and for those in debt and for the cause of Allah and for the stranded traveler - an obligation imposed by Allah.

Reference: Al-Quran 9:60

- (45) Imam Hassan (A.S): Zakat must be paid to those who deserve it.

Reference: Wasa'il Shia Vol. 6 Ch.4 H.6

- (46) Imam Jafar Al Sadiq (A.S): If a man dies and leave the dependants. Zakat can be given to them until they grow up and reach adulthood, and the Religion of their father should be made to be beloved to them, it won't be long before they pay attention to their Religion. So when reach adulthood and change to others, then do not give to them.

Reference: Faroh Kafi 3 Ch.31 H.1, Wasa'il Shia Vol. 6 Ch.6 H.1

- (47) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): If a man has a house and a servant or a slave, he can accept the Zakat, because the house and the servant are not considered as wealth.

Reference: Faroh Kafi 3 Ch.43 H.7, Wasa'il Shia Vol. 6 Ch.9 H.2

- (48) Prophet Muhammad ﷺ: The Zakat is not Permissible for the rich.

Reference: Faroh Kafi 3 Ch.43 H.12, Wasa'il Shia Vol. 6 Ch.8 H.3

- (49) Imam Muhammad Al Baqir (A.S): The Zakat is not Permissible for the professional, nor for the one with capability, normal, strong, so he should keep himself away from it (taking the Zakat).

Reference: Faroh Kafi 3 Ch.32 H.1, Wasa'il Shia Vol. 6 Ch.25 H.2

- (50) Imam Muhammad Al Baqir (A.S): Give Zakat to them upon the emigration in the Religion (towards Al-Wilayah), and the intellect, and the understanding.
Reference: Faroh Kafi 3 Ch.33 H.1, Wasa'il Shia Vol. 6 Ch.15 H.2
- (51) Imam Musa Kazim (A.S): Relatives should be preferred while paying Zakat if they are deserving.
Reference: Faroh Kafi 3 Ch.33 H.5
- (52) Imam Jafar Al Sadiq (A.S): Five should not be given anything from the Zakat
- 1- The father
 - 2- The mother
 - 3- The children
 - 4- The owned slaves
 - 5- The wife
- and that is because they are his dependants, hanging on to him.
Reference: Faroh Kafi 3 Ch.33 H.6, Wasa'il Shia Vol. 6 Ch.13 H.3
- (53) Imam Jafar Al Sadiq (A.S): Zakat can not be given to the grandfather or the grandmother.
Reference: Faroh Kafi 3 Ch.33 H.4, Wasa'il Shia Vol. 6 Ch.16 H.2
- (54) Imam Jafar Al Sadiq (A.S): Zakat cannot be given to needy relatives, if they not recognize (AlWilayah). But one can give them from other than the Zakat if he wants to.
Reference: Faroh Kafi 3 Ch.33 H.8, Wasa'il Shia Vol. 6 Ch.16 H.5
- (55) Imam Musa Kazim (A.S): If a man who gives the Dirhams to the man to distribute these in their appropriate places, and he himself is from the ones for whom the Zakat is Permissible. There is no problem if he were to take for himself just as what he would be giving to the others. And it is not allowed for him than he takes when he has been instructed that he places it in a specified place, except with his owner's permission.
Reference: Faroh Kafi 3 Ch.36 H.3, Wasa'il Shia Vol. 6 Ch.40 H.3

- (56) Imam Jafar Al Sadiq (A.S): If a man who gave the Zakat of his wealth to a man and he saw him as financially straitened, but he found him to be affluent after paying him. He would not be sufficed from it (i.e. he has to pay again).
Reference: Faroh Kafi 3 Ch.27 H.1, Wasa'il Shia Vol. 6 Ch.2 H.5
- (57) Imam Jafar Al Sadiq (A.S): If a person did not know its deserving ones, so he handed it over to the one who did not deserve it, and he had sought and strived, then came to know after that, the evil of what he had done. It is not upon him that he pays it another time. And if he was deficient in the striving regarding the seeking of the deserving recipient, then he should pay it again.
Reference: Faroh Kafi 3 Ch.28 H.2, Wasa'il Shia Vol. 6 Ch.7 H.2
- (58) Imam Ali Raza (A.S): It is not permissible to pay Zakat to a person who believes that Allah forces people to commit sins and harms them.
Reference: Wasa'il Shia Vol. 6 Ch.7 H.1
- (59) Imam Muhammad Taqi (A.S): One, who believes in the physicality of Allah, cannot be given Zakat nor prayer can be offered behind him.
Reference: Wasa'il Shia Vol. 6 Ch.7 H.2

Explanation:

It is clear from these Ahadiths that a Non-Shiite should not be given Zakat. To further explain this, I would like to narrate a hadith which will be very useful.

Hadith:

Someone from his companions asked: O Allah's Messenger! Who is eligible to receive Zakat? The Prophet ﷺ replied: The weak Shias of Muhammad and Aale Muhammad (A.S) who do not have perfect eyesight (awareness). But one who has full awareness and who knows about befriending Muhammad's ﷺ friends and abhorring his enemies is your brother-in-faith and nearer than your parents in relationship.

As regards the anti-religion people, do not give them either Zakat or Sadaqah, because my Shias and friends are from us and, so to say, are like a

single body and it is prohibited for our group to receive both Zakat and sadaqah. But whatever you are presenting to your aware brothers is included in gifts and favors. Do not give Zakat and sadaqah to them. Do not drop your dirt on them, keep them clean.

Does anyone of you like to drop the dirt which is on his hand on his brother-in-faith? Also do not give your Zakat and Sadaqaat to opponents of Aale Muhammad (a.s.) or to friends of their foes, because to do so is like stealing from the holy house of Allah and the Prophet ﷺ. Someone from the audience inquired about weak-faith and ignorant opponents who have no idea about our opposition and who also are not inimical with us. The response was: If cash, give to them less than a Dirham and if food, less than a loaf.

Thereafter, the Prophet ﷺ said: Do all deeds through which you may defend your honor and keep in mind those whose habits are like dogs, for example, the poets who are ever-ready to dishonor people. Stop them from such mean deeds by giving away something to them. Such expenses will be considered Sadaqah in your favor.

Reference: Tafseer Imam Hassan Al Askari (A.S) H.40, Wasa'il Shia Vol. 6 Ch.7 H.6

- (60) Imam Ali Raza (A.S): Those who believe that Imam Musa Kazim (A.S) was not martyred but is alive, it is not permissible to give them Zakat because they are disbeliever, polytheist and a heretic.

Reference: Wasa'il Shia Vol. 6 Ch.7 H.4, Rija Al Kashi 2 H.862

- (61) Imam Ali Raza (A.S): It is not permissible to pay Zakat except those who are known to believe in Al-Wilayah (belief in the fact that `A'immah possesses Divine Authority).

Reference: Wasa'il Shia Vol. 6 Ch.5 H.10

- (62) Imam Jafar Al Sadiq (A.S): Only those people are entitled to Zakat who believe in Al-Wilayah (belief in the fact that `A'immah possesses Divine Authority).

Reference: Wasa'il Shia Vol. 6 Ch.5 H.12

- (63) Imam Ali Raza (A.S): Give Zakat only to Shia deserving people. If you do not find them, then wait for a year, if you don't find them, then wait for two years, if you still don't find them, wait for three years, if you don't find them then wait for four years, if you still don't find them, then seal them in bags and throw them into the sea, but do not give them to the opponents, because Allah has forbidden Us and our Shiites property to our enemies.
Reference: Wasa'il Shia Vol. 6 Ch.5 H.8
- (64) Imam Hassan Askari (A.S): Give Zakat to those who deserve it, don't give it to any disbeliever, hypocrite or enemy of Ahlul Bayt.
Reference: Tafseer Imam Hassan Al Askari (A.S) H.328, Wasa'il Shia Vol. 6 Ch.5 H.3
- (65) Imam Jafar Al Sadiq (A.S): It is not permissible to give Zakat to the enemy of Ahlul Bayt, and if you can, do not give them water and Zaiydiah are also our enemies.
Reference: Wasa'il Shia Vol. 6 Ch.5 H.5
- (66) Imam Ali Naqi (A.S): Do not give Zakat to the drinker of wine.
Reference: Faroh Kafi 3 Ch.43 H.15, Wasa'il Shia Vol. 6 Ch.17 H.1
- (67) Imam Jafar Al Sadiq (A.S): If a man who happens to have Dirhams for him, working with it, and the Zakat is Obligated upon him with regards to it, and there happens to be his excess (profits) which he achieved with his wealth sufficing his dependants for their foods, and their clothing, not being able to afford for their food, and rather it is what he provides for them regarding the food and the clothing. So let him look into the Zakat of that wealth of his, and let him extract something from it, little or more, so he should give it to someone for whom the Zakat is Permissible, and let him assist with whatever remains from the Zakat, upon his dependants, and let him buy with that, their sauces and whatever is correct for them from their food, from without any extravagance, and he himself should not consume from it.
Reference: Faroh Kafi 3 Ch.43 H.11, Wasa'il Shia Vol. 6 Ch.14 H.2

- (68) Imam Jafar Al Sadiq (A.S): It is permissible for a person who is responsible for the expenses of his father, uncle or brother etc. when he cannot meet his own needs, he should take Zakat and fulfil his needs well.
Reference: Faroh Kafi 3 Ch.43 H.4
- (69) Imam Jafar Al Sadiq (A.S): If there are more than one deserving person in a city, give it to everyone if you can afford it.
Reference: Wasa'il Shia Vol. 6 Ch.28 H.4
- (70) Imam Jafar Al Sadiq (A.S): When there are more than one deserving person, it is permissible to give Zakat to one person or distribute it equally among all persons.
Reference: Wasa'il Shia Vol. 6 Ch.28 H.4
- (71) Imam Jafar Al Sadiq (A.S): Zakat is forbidden on Prophet Muhammad ﷺ and the family of Abdul Mutlib.
Reference: Tafseer Ayashi 2 H.67, Wasa'il Shia Vol. 6 Ch.28 H.5
- (72) Imam Jafar Al Sadiq (A.S): It is not lawful for children of alHashim to receive Zakat. But they can receive Zakat from each other.
Reference: Faroh Kafi 3 Ch.89 H.1, Wasa'il Shia Vol. 6 Ch.29 H.1
- (73) Imam Jafar Al Sadiq (A.S): Zakat is prohibited for the children of Abd al-Muttalib and for children of alHashim.
Reference: Faroh Kafi 3 Ch.89 H.5, Wasa'il Shia Vol. 6 Ch.32 H.5
- (74) Prophet Muhammad ﷺ: Zakat is filth of the hands of people. Allah has prohibited me to accept it and certain other things for my own use. Charity is not lawful for the children of Abd al-Muttalib.
Reference: Wasa'il Shia Vol. 6 Ch.29 H.3
- (75) Imam Jafar Al Sadiq (A.S): When Allah prohibited Zakat for us (Ahlul Bayt), He made Khums obligatory for us (Ahlul Bayt). So Zakat is prohibited for us (Ahlul Bayt) and Khums is obligatory for us (Ahlul Bayt).
Reference: Faroh Kafi 3 Ch.89 H.2, Wasa'il Shia Vol. 6 Ch.29 H.2

- (76) Imam Jafar Al Sadiq (A.S): It is not forbidden for children of Al-Hashim to receive Zakat from others. But there is nothing wrong If they receive Zakat from each other.
Reference: Wasa'il Shia Vol. 6 Ch.29 H.7, Tafseer Ayashi 2 H.65
- (77) Imam Jafar Al Sadiq (A.S): When it becomes permissible to eat carrion, then Zakat is permissible on the children of Al-Hashim.
Reference: Wasa'il Shia Vol. 6 Ch.32 H.9
- (78) Imam Jafar Al Sadiq (A.S): Zakat is lawful for the servants of children of Al-Hashim.
Reference: Wasa'il Shia Vol. 6 Ch.33 H.1
- (79) Imam Musa Kazim (A.S): There is nothing wrong if Zakat is given to a trustworthy person to give it to the deserving, and if a trustworthy person is not found then one should himself give it to the person who is entitled for it.
Reference: Faroh Kafi 3 Ch.89 H.6, Wasa'il Shia Vol. 6 Ch.33 H.4
- (80) Imam Jafar Al Sadiq (A.S): If a man gives to the man from the Zakat of his wealth, he can perform Hajj with it. Because it is permissible to perform Hajj with Zakat.
Reference: Faroh Kafi 3 Ch.90 H.1, Wasa'il Shia Vol. 6 Ch.33 H.7
- (81) Imam Musa Kazim (A.S): One can give Zakat to his relatives or slaves to perform Hajj.
Reference: Faroh Kafi 3 Ch.90 H.10, Wasa'il Shia Vol. 6 Ch.33 H.9
- (82) Imam Jafar Al Sadiq (A.S): A person can buy a slave and liberate him with Zakat, if he happens to be a Muslim slave in desperation.
Reference: Faroh Kafi 3 Ch.38 H.2, Wasa'il Shia Vol. 6 Ch.43 H.1

Transfer Of Zakat From One City To Another

- (83) Imam Ali Naqi (A.S): There is nothing wrong, if a person sent Zakat of his wealth to another city to help a deserving Muslim.
Reference: Faroh Kafi 37 Ch.3 H.8, Wasa'il Shia Vol. 6 Ch.37 H.2
- (84) Prophet Muhammad ﷺ: One should distribute Zakat of the people of the valleys, among the people of the valleys, and the charity Zakat of the people of the town, among the people of the town.
Reference: Faroh Kafi 3 Ch.35 H.2, Wasa'il Shia Vol. 6 Ch.37 H.5
- (85) Imam Jafar Al Sadiq (A.S): If a man sent the Zakat of his wealth to be distributed, but it was wasted. When he found an appropriate place for it, but did not hand it over, so he would be responsible for it until it is handed over, but if he did not find for it the one whom he could hand it over to, so he sent it to its deserving ones, then the responsibility is not upon him, because it went out from his hand.
Reference: Faroh Kafi 3 Ch.35 H.4, Wasa'il Shia Vol. 6 Ch.35 H.1
- (86) Imam Jafar Al Sadiq (A.S): And similar to that is the trustee to whom it is entrusted, would happen to be responsible for whatever is handed over to him when he finds the one whom its owner had instructed him to hand it over to. But if he does not find, then there is no responsibility upon him.
Reference: Faroh Kafi 3 Ch.35 H.6, Wasa'il Shia Vol. 6 Ch.35 H.4

Miscellaneous Rules

- (87) Imam Musa Kazim (A.S): There is nothing wrong, If a man who gives from his Zakat of Dirhams, Dinars, and from his Zakat of Dinars, Dirhams, by the price.
Reference: Faroh Kafi 3 Ch.42 H.2

- (88) Imam Jafar Al Sadiq (A.S): It is not permissible to give Zakat less than five dhirams because it is the least amount of Zakat.
Reference: Wasa'il Shia Vol. 6 Ch.23 H.4
- (89) Imam Muhammad Al Baqir (A.S): If a man happens to be needy, and Zakat is given to him, but he did not accept it upon its aspect that it is the Zakat. Taking it from that makes him an introvert, and embarrassed. So do not give it to him and it is not befitting for him that he should be too embarrassed from what Allah ^{azwj} Mighty and Majestic has imposed. But rather, it is an Imposition of Allah ^{azwj} for him, therefore he should not be embarrassed from it.
Reference: Al Faqih 4 H.824, Wasa'il Shia Vol. 6 Ch.56 H.1
- (90) Imam Musa Kazim (A.S): A person can give Zakat whatever he wants and enrich him, if you are able to enrich him.
Reference: Faroh Kafi 3 Ch.44 H.4, Wasa'il Shia Vol. 6 Ch.57 H.1
- (91) Imam Jafar Al Sadiq (A.S): Obligatory Zakat should be given openly and recommendable charity is better if given secretly.
Reference: Wasa'il Shia Vol. 6 Ch.54 H.7, Tafseer Ayashi 1 P.384

Rullings On Al-Khums

- (1) **وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ**

Translation: Know that one fifth of the spoils that you obtain belongs to Allah, to the Messenger, to the near of kin, to the orphans, and the needy, and the wayfarer.

Reference: Al-Quran 8:41

- (2) Imam Jafar Al Sadiq (A.S): When Allah declared Zakat to be forbidden for us, He revealed the ruling of Al-Khums (one fifth tax) for us, So Zakat is prohibited for us and Khums is obligatory for us and gifts and presents are lawful for us.
Reference: Al Khisal H.52, Al Faqih 2 H.1649

Things On Zakat Is Obligatory

- (3) Imam Musa Kazim (A.S): Al-Khums (one fifth tax) is due on five categories of properties. It is due on
- 1- spoils of war or general net income
 - 2- properties acquired from diving deep waters
 - 3- the treasures found
 - 4- the mines
 - 5- boats

Reference: Faroh Kafi 3 Ch.128 H.4, Wasa'il Shia Vol. 6 Ch.2 H.4

- (4) Imam Jafar Al Sadiq (A.S), Imam Musa Kazim (A.S): Khums is obligatory on following things:
- 1- the minerals such as gold, silver, iron, lead and zinc
 - 2- properties acquired from diving deep waters
 - 3- spoils of war or general net income
 - 4- profit in business
 - 5- profit in agriculture
 - 6- money acquired from selling property to a infidel

Reference: Faroh Kafi 3 Ch.128 H.8, Al Faqih 2 H.1653

- (5) Imam Ali Raza (A.S): It is due on all small and large gains that people make.
- Reference: Faroh Kafi 3 Ch.128 H.11

- (6) Imam Muhammad Al Baqir (A.S): The water that accumulates in the salty soil and in yhe swampy soil and dries up into salt is under the ruling of the mines and there is Khums on it.

Reference: Al Faqih 2 H.1648, Wasa'il Shia Vol. 6 Ch.3 H.4

- (7) Imam Muhammad Taqi (A.S): Ganayam means property that a person gets or the benefit that a person earns or giving a valuable gift to someone. An inheritance which is not accepted to be inherited and according to the common practice it does not belong to the father or the son or to the enemy who is attacked and his property is obtained or property found from

somewhere but its owner is not known or the property obtained from *Nasbis* and *Kharjis*.

Reference: Al Istibsar 2 H.198, Wasa'il Shia Vol. 6 Ch.8 H.5

When Khums Becomes Obligatory?

- (8) Imam Ali Raza (A.S): Khums will be levied on whatever is extracted from the mine when its quantity reaches the limit at which Zakat becomes obligatory.

Reference: Wasa'il Shia Vol. 6 Ch.4 H.1

Explanation:

That is, Khums will become obligatory when it reaches twenty dinars. If it is less than that, then there is no Khums.

- (9) Imam Muhammad Taqi (A.S): Khums is after all expenses.

Reference: Al Faqih 2 H.1652, Wasa'il Shia Vol. 6 Ch.12 H.2

- (10) Imam Ali Raza (A.S): Khums will be deducted from what is left after the completion of all expenses.

Reference: Al Istibsar 2 H.198, Wasa'il Shia Vol. 6 Ch.8 H.5

- (11) Imam Muhammad Taqi (A.S): Khums is levied on property that lasts for a whole year.

Reference: Wasa'il Shia Vol. 6 Ch.8 H.8

Rulings On Distribution Of Khums

- (12) Translation: For Allah is one fifth of it and for the Messenger and for his near relatives and the orphans, the needy, and the stranded traveler.

Reference: Al-Quran 8:41

- (13) Imam Musa Kazim (A.S): The Khums (one fifth) is distributed in six portions as follows: One portion for Allah, one for the Messenger of Allah, one for the relatives (of the Messenger of Allah), one for the orphans, one for the destitute and one portion for those who become needy on a journey. Thus, the portion for Allah and the Messenger of Allah belongs to Leadership with Divine Authority after the Messenger of Allah as the portion of inheritance. He (Leader with Divine Authority) will have three portions. Two portions are inheritance and one is that which Allah has granted to him. Fifty percent of al-Khums (one fifth) belongs to him, the Imam (Leader with Divine Authority). The other fifty percent of al-Khums belongs to his (the Holy Prophet's) family members. One portion is for the orphans thereof, one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the Book and the Sunnah. The limit is an amount that can suffice for their expenses for a whole year. If anything is left extra it will go to the Wali, (Leader with Divine Authority). In the case of deficit the Wali is responsible for providing and paying the deficit to meet their needs.

Reference: Faroh Kafi 3 Ch.128 H.4, Wasa'il Shia Vol. 6 Ch.1 H.7

- (14) Imam Ali Raza (A.S): Khums is the right of Imam, it's his discretion to give or not to someone.

Reference: Faroh Kafi 3 Ch.128 H.7, Wasa'il Shia Vol. 6 Ch.2 H.1

- (15) Ali ibn Ibrahim has narrated from his father who has said the following: "Once I was in the presence of Imam Muhammad Taqi (A.S) , that Salih ibn Muhammad ibn Sahl came and he was his supervisor of endowments in Qum. He said, 'My master, write off for me ten thousand because I have already spent it.' The Imam said, 'It is relinquished in your favor.' When Salih left then abu Ja'far, recipient of divine supreme covenant, said as follows: 'Once one of them gets his hand on the property that belongs to Ahl al-Bayt of Muhammad, recipient of divine supreme covenant, to their orphans, to their destitute, to their needy and to those of them who become needy on a journey and then he comes to us and says, "Relinquish it in my favor," do you think I can say, "No, I will not relinquish it in your

favor?” “By Allah, Allah will soon question them on the Day of Judgment without any concession.”

Reference: Faroh Kafi 3 Ch.128 H.27, Wasa'il Shia Vol. 6 Ch.3 H.1

Khums Is Permissible For Shiites

- (16) Amir al-Mu'minin Ali (A.S): Be aware that Khums is permissible for our Shiites and their ancestors.

Reference: Al Istibsar 2 H.191, Wasa'il Shia Vol. 6 Ch.4 H.1

- (17) Durays al-Kunasi has said the following: Once abu 'Abd Allah (A.S) said, Why do people get in the course of adultery? I said, I do not know, May Allah keep my soul in service for your cause. He (A.S) said, it is because of not paying our al-Khums (one fifth religious dues) except our pure Shia. It helps clean their birth.

Reference: Faroh Kafi 3 Ch.128 H.16, Wasa'il Shia Vol. 6 Ch.4 H.3

- (18) Hakim Mu'adhin ibn Isa who has said the following: Once I asked abu 'Abd Allah(A.S), about the words of Allah, the Most High: 'You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger of Allah, the relatives, (8:41), Abu 'Abd Allah(A.S) , placing his elbows on his knees and making hand gestures, said, By Allah, such gains are the daily gains except that my father had given more freedom and ease to his Shia (to pay the one fifth any time during or at the end of the year).

Reference: Faroh Kafi 3 Ch.128 H.10, Wasa'il Shia Vol. 6 Ch.4 H.8

- (19) Abu Hamza Somali has narrated from Imam Muhammad Baqir (A.S) said, We are entitled for Khums and Fay according to the verse of the Quran, We have made Khus and Fay permissible for our Shiite and made it forbidden for our enemies.

Reference: Wasa'il Shia Vol. 6 Ch.4 H.19

- (20) Muhammad ibn Muslim from narrated from Abd Allah(A.S), who has said the following: The most serious trouble that one may face on the Day of

Judgment is when a person with the right to receive al-Khums will stand up and say, Lord, my al-Khums (was not paid). However, we have gifted it to our Shia to cleanse and purify their birth.

Reference: Bihar al Anwar 12 P.778 H.8, Wasa'il Shia Vol. 6 Ch.4 H.5

- (21) Amir al-Mu'minin Ali(A.S) submitted in the service of the Holy Prophet ﷺ : O, Messenger of Allah, I know that after you there will be useless country and oppression and king will dominate the prisoners and female slaves, seize my Khums. Those who will sell it and those who will buy it will not be permissible for them because I have a share in it. But if something of oppression goes to one of my Shiite, I will make it lawful for him so that his food and drink may be lawful, and his birth may be pure, and his offspring may not be illegitimate. After hearing this The Prophet ﷺ said, O Ali! No benefactor has given better charity than you. And He ﷺ said, I make my Khums lawful for my Shiite by following you and I do not make it lawful for others nor do you make it lawful.

Reference: Wasa'il Shia Vol. 6 Ch.4 H.20

- (22) Haris Ibn Mughira Nasri said to Imam Jafar Sadiq(A.S), we have a lot of money from our grains, business etc. and I know that You(A.S) also have the right (Khums) in these goods, so what should I do? The Imam (A.S) said, We have made it lawful for our Shiite that their birth may be pure, and for him who believes in the guardianship of my forefathers, all that he has is lawful for him. The presenter should convey it to the absentee.

Reference: Wasa'il Shia Vol. 6 Ch.4 H.9

Rulings On Hajj

- (1) وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ
Translation: Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation.

Reference: Al-Quran 3:97

- (2) **وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ**

Translation: Complete Hajj and 'Umrah for Allah.

Reference: Al-Quran 2:196

- (3) Imam Jafar Al Sadiq (A.S): Hajj and 'Umrah both are obligatory.

Reference: Faroh Kafi 4 Ch.29 H.1, Wasa'il Shia Vol. 6 Ch.1 H.2

The Ability to Perform Al-Hajj

- (4) Imam Jafar Al Sadiq (A.S): If one is physically safe, have supplies and transportation, then he has the way (is able) to perform al-Hajj or that he (the Imam) said that he is of the ones who is wealthy.

Reference: Faroh Kafi 4 Ch.30 H.2, Wasa'il Shia Vol. 6 Ch.9 H.4

Kinds Of Al-Hajj

- (5) Imam Jafar Al Sadiq (A.S): Al-Hajj is of three kinds: 1- al-Mufrad al-Hajj (alHajj without al-'Umrah), 2- Hajj -e- Qiran, and 3- Hajj -e-Tamattu.

Reference: Faroh Kafi 4 Ch.50 H.1, Wasa'il Shia Vol. 6 Ch.1 H.1

Explanation:

Al-Mufrad al-Hajj is alHajj without al-'Umrah, and Hajj Qiran in which one drives the offering animal, and al-Tamattu is in which for Hajj and Umrah are performed with different Ihram.

Virtuous Hajj

- (6) Imam Jafar Al Sadiq (A.S): Hajj-e-Tamattu is more virtuous.

Reference: Faroh Kafi 4 Ch.50 H.4, Wasa'il Shia Vol. 9 Ch.3 H.13

- (7) Imam Jafar Al Sadiq (A.S): We do not know of any other forms of al-Hajj for the sake of Allah except al-Mutah. Before Allah we will say, Our Lord, we followed your book and the Sunnah of Your Holy prophet ﷺ, and the people will say, "We acted according to our opinions," then Allah will place us and them as He wills.
Reference: Faroh Kafi 4 Ch.50 H.3

Travelling For Hajj

- (8) Prophet Muhammad ﷺ: A wise man will not travel but for three purposes:
1- To improve livelihood
2- For betterment of hereafter
3- For non-forbidden pleasure
Reference: Al Faqih 2 H.2386, Wasa'il Shia Vol. 9 Ch.1 H.2
- (9) Imam Jafar Al Sadiq (A.S): One must travel on Saturday because on Saturday if any rock falls from the mountain then Allah will bring it back to its place.
Reference: Al Faqih 2 H.2389, Wasa'il Shia Vol. 9 Ch.3 H.3
- (10) Imam Jafar Al Sadiq (A.S): Sunday and Monday are bad days for travelling.
Reference: Wasa'il Shia Vol. 9 Ch.3 H.2
- (11) Imam Jafar Al Sadiq (A.S): One should travel on Friday.
Reference: Al Faqih 2 H.2403, Wasa'il Shia Vol. 9 Ch.9 H.1
- (12) Imam Musa Kazim (A.S): There are six bad omens on the way for the traveler.
1- The crow caws to the right side of the traveler
2- Whether the dog is holding its tail or the wolf is barking in front of a person in such a way that it is sitting on its tail, then barking then raising its tail and doing so three times.
3- The deer move from the right side to left in front of a person
4- The owl began to hoot

- 5- A middle-aged woman whose forehead hair has become unkempt (turned black and white) came in front of traveler
- 6- A docked tail donkey came in front of traveler
- Reference: Al Faqih H.2401, Wasa'il Shia Vol. 9 Ch.11 H.1

Mawaqit (Places Designated for Commencing) Al-Ihram

- (13) Prophet Muhammad ﷺ: Assuming the state of Ihram is obligatory.
Reference: Al Faqih 2 H.545, Wasa'il Shia Vol. 9 Ch.1 H.3
- (14) Imam Jafar Al Sadiq (A.S): You must not pass them without assuming the state of Ihram. For the people of Iraq, he (the Messenger of Allah) assigned a place, and there were no people of Iraq, which is Batn al-Aqiq. In those days there was no Iraq. Batn al-'Aqiq was for people from the direction of Iraq. He (the Messenger of Allah) designated Yalamlam for people of Yemen. Qarn al-Manazil is for people of Taif. Al-Juhfah is for people of al-Maghrib and it is Mahya'. He (the Messenger of Allah) designated Dhu al-Hulayfah for people of al-Madinah. Those whose homes are behind these Mawaqit (places for assuming the state of Ihram) toward Makkah then their home is Miqat (place for assuming the state of Ihram) for them.
Reference: Faroh Kafi 4 Ch.73 H.1, Wasa'il Shia Vol. 6 Ch.1 H.2
- (15) Imam Jafar Al Sadiq (A.S): One, who stays in al-Madinah for one month, then wants to perform al-Hajj, but he decides to travel from a road other than the road of the people of alMadinah, his Ihram is from a distance of six miles, parallel to al-Shajarah in al-Bayda. In another Hadith it says that one assumes the state of Ihram from al-Shajarah and travels whichever way he wants.
Reference: Faroh Kafi 4 Ch.73 H.4, Wasa'il Shia Vol. 6 Ch.7 H.1
- (16) Imam Jafar Al Sadiq (A.S): When you arrive at al-Aqiq from the side of Iraq when you are about to assume the state of Ihram by the will of Allah. You should clean your underarms, cut your fingers nails, cleanse your pubic hairs with a certain paste and trim your mustache, brush your teeth and put on your two pieces of cloths. You should complete it by the will of Allah

near Zawal (declining of the sun toward the west at noontime). If it is not at this time it is not harmful; however, I like it to be at that time if there is not any emergency.

Reference: Faroh Kafi 4 Ch.75 H.3, Wasa'il Shia Vol. 6 Ch.6 H.4

- (17) Imam Jafar Al Sadiq (A.S): You should complete it by the will of Allah near Zawal (declining of the sun toward the west at noontime). If it is not at this time it is not harmful; however, I like it to be at that time if there is not any emergency.

Reference: Faroh Kafi 3 Ch.76 H.1

- (18) Imam Jafar Al Sadiq (A.S): Ihram is not valid unless it is after Salat (prayer), obligatory or optional and after Salam (the phrase of offering greeting of peace). When you complete your Salat (prayer) praise Allah and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ لِي مَمَّنْ اسْتَجَابَ لَكَ وَأَمَّنْ بَوَّعِدَكَ وَاتَّبَعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ لَا أَوْفَى إِلَّا مَا وَقَيْتَ وَلَا أَخْذُ إِلَّا مَا أَعْطَيْتَ وَقَدْ ذَكَرْتُ الْحَجَّ فَأَسْأَلُكَ أَنْ تَعَزِّمَ لِي عَلَيْهِ عَلَى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَتُقَوِّينِي عَلَى مَا ضَعُفْتُ عَنْهُ وَتَتَسَلَّمَ مِنِّي مَنَاسِكَي فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ وَاجْعَلْنِي مِنْ وَفْدِكَ الَّذِينَ رَضِيتَ وَارْتَضَيْتَ وَسَمَّيْتَ وَكَتَبْتَ اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ شَقَّةٍ بَعِيدَةٍ وَأَنْفَقْتُ مَالِي ابْتِغَاءَ مَرْضَاتِكَ اللَّهُمَّ فَتَمِّمْ لِي حَجِّي اللَّهُمَّ إِنِّي أُرِيدُ التَّمَتُّعَ «بِالْعُمْرَةِ إِلَى الْحَجِّ» عَلَى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فَإِنْ عَرَضَ لِي عَارِضٌ يَحْبِسُنِي فَحُلْنِي حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ اللَّهُمَّ إِنْ لَمْ تَكُنْ حَاجَّةً فَعُمْرَةٌ أَحْرَمَ لَكَ شَعْرِي وَبَشْرِي وَلَحْمِي وَدَمِي وَعَظَامِي وَمُخِّي وَعَصَبِي مِنَ النَّسَاءِ وَالْثِّيَابِ وَالطِّيبِ أَبْتَغِي بِذَلِكَ وَجْهَكَ وَالْدَّارَ الْآخِرَةَ

Reference: Faroh Kafi 4 Ch.79 H.2, Wasa'il Shia Vol. 6 Ch.16 H.1

- (19) Imam Jafar Al Sadiq (A.S): It is not harmful if a man applies oil before or after taking Ghusl (bath) for Ihram.' He (the Imam) disliked only thick oil that stays.

Reference: Faroh Kafi 4 Ch.78 H.4, Wasa'il Shia Vol. 6 Ch.30 H.3

- (20) Imam Jafar Al Sadiq (A.S): If a person performs Ghusl (bath) for Ihram, then he should not cover his head with a cloth, nor should he smell perfume, nor

should he eat food that has a strong smell in it, and if he does, he should repeat the Ghusl.

Reference: Faroh Kafi 4 Ch.78 H.1, Wasa'il Shia Vol. 6 Ch.14 H.5

- (21) Imam Muhammad Al Baqir (A.S): If a man who takes Ghusl (bath) for Ihram then trims his fingernails, He should wipe them with water and he is not required to take Ghusl (bath) again.

Reference: Faroh Kafi 4 Ch.77 H.6, Wasa'il Shia Vol. 6 Ch.12 H.2

- (22) Imam Jafar Al Sadiq (A.S): In case of a woman who experiences Hayd (menses), she can assume the state of Ihram when she cannot perform Salat (prayer).

Reference: Faroh Kafi 4 Ch.77 H.8, Wasa'il Shia Vol. 6 Ch.12 H.7

- (23) Imam Jafar Al Sadiq (A.S): In the case of a woman who experiences Hayd (menses) or Nafas and wants to assume the state of Ihram. She must take Ghusl (bath), ask forgiveness from Allah, fill up her uterus with cotton, dress with something other than those for the state of Ihram, face al-Qiblah (al-Kabah), must not enter the Masjid and say Talbiyah for al-Hajj without performing Salat (prayer).

Reference: Faroh Kafi 4 Ch.149 H.2, Wasa'il Shia Vol. 9 Ch.48 H.2

Dress For Male In The State Of Al-Ihram

- (24) Imam Jafar Al Sadiq (A.S): Any cloth with which Salat (prayer) is performed is fine to use for Ihram.

Reference: Faroh Kafi 4 Ch.82 H.3, Wasa'il Shia Vol. 9 Ch.27 H.1

- (25) The Messenger of Allah, O Allah, assumed the state of Ihram in two pieces of cotton fabric.

Reference: Faroh Kafi 4 Ch.82 H.1

- (26) Imam Jafar Al Sadiq (A.S): When he was asked about a man who uses for Ihram a fabric which has silk in it. He (the Imam) asked for a loincloth made in Qurqabiy (name of a place) and said, 'I use this for Ihram and it has silk in it.
Reference: Faroh Kafi 4 Ch.82 H.6, Wasa'il Shia Vol. 9 Ch.29 H.2
- (27) Imam Jafar Al Sadiq (A.S): You must not use a cloth with button, in the state of Ihram, except if you can turn it upside down or a cloth to use for protection (as armor), a loincloth with buttons or a khuffayn (sandals) except if you do not have Na'lan (slippers).
Reference: Faroh Kafi 4 Ch.82 H.9, Wasa'il Shia Vol. 9 Ch.30 H.2
- (28) Imam Jafar Al Sadiq (A.S): Using other cloths with the one, which is used for Ihram. It is not harmful if they are clean.
Reference: Faroh Kafi 4 Ch.82 H.10, Wasa'il Shia Vol. 9 Ch.31 H.1
- (29) Imam Jafar Al Sadiq (A.S): It is not harmful if one changes his cloths, but when one enters Makkah, one must wear the two pieces of cloths in which one had assumed the state of Ihram. He (the Imam) disliked selling-out of these two pieces of cloths.
Reference: Faroh Kafi 4 Ch.83 H.1, Wasa'il Shia Vol. 9 Ch.47 H.2
- (30) Imam Jafar Al Sadiq (A.S): A man can use printed cloth for Ihram but only if al-Mulahham (mixed with silk) kind of cloth is detestable.
Reference: Wasa'il Shia Vol. 9 Ch.37 H.1
- (31) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram wearing a cloth which has come in contact with perfumes, He can use it when its perfume has gone.
Reference: Wasa'il Shia Vol. 9 Ch.53 H.1
- (32) Imam Muhammad Al Baqir (A.S): If a man who covers his face when sleeping because of flies that bother him, he can do so, but must not cover his head, and women are permitted to cover their faces when they sleep.
Reference: Wasa'il Shia Vol. 9 Ch.39 H.3

- (33) Imam Musa Kazim (A.S): A man who because of cold can not cover his ears while in the state of Ihram.
Reference: Wasa'il Shia Vol. 9 Ch.43 H.1
- (34) Imam Jafar Al Sadiq (A.S): A person who is in the state of Ihram, it is not acceptable if he ties around his waist his turban. But if one's securing on his belly a belt in which there is his expense money to have confidence is of completion of al-Hajj.
Reference: Wasa'il Shia Vol. 9 Ch.44 H.1
- (35) Imam Jafar Al Sadiq (A.S): If the cloth is contaminated with sperm, do not wear it until it is washed, and its Ihram is completed.
Reference: Wasa'il Shia Vol. 9 Ch.40 H.1
- (36) Imam Jafar Al Sadiq (A.S): It is not permissible for a person to wear an apron around his neck.
Reference: Wasa'il Shia Vol. 9 Ch.21 H.3
- (37) Imam Jafar Al Sadiq (A.S): There is nothing wrong if a person wears Ihram in a cloth on which there are engravings, but it is better to give up the embroidered cloth if there is any other cloth available.
Reference: Al Faqih 2 H.2616
- (38) Imam Jafar Al Sadiq (A.S): If the fragrance of the Kabah and pulpit of Prophet Muhammad ﷺ touches the Ihram, then there is no harm, because both of them are pure.
Reference: Faroh Kafi 4 Ch.84 H.1, Wasa'il Shia Vol. 9 Ch.33 H.3
- (39) Imam Muhammad Baqir (A.S): If one does not have a shoe, he can wear socks, but he can tear them from the back of the foot.
Reference: Faroh Kafi 4 Ch.84 H.9
- (40) Imam Jafar Al Sadiq (A.S): It is not permissible to wear Ihram in black clothes.
Reference: Faroh Kafi 3 Ch.84 H.11

Dress For Women In The State Of Al-Ihram

- (41) Imam Jafar Al Sadiq (A.S): A woman in the state of Ihram can wear whatever she wants of clothes except silk and al-Quffazayn (something women wear on their hands).
Reference: Faroh Kafi 4 Ch.84 H.7, Al Faqih 2 H.2622
- (42) Imam Jafar Al Sadiq (A.S): A woman in the state of Ihram must not use veil over her face because Ihram of women is for her face and for men it is for their head.
Reference: Faroh Kafi 4 Ch.84 H.9
- (43) Imam Muhammad Baqir (A.S): A woman in the state of Ihram should not cover her face with an air vent.
Reference: Faroh Kafi 4 Ch.84 H.11
- (44) Imam Jafar Al Sadiq (A.S): A woman can wear an apron under her clothes during menstruation.
Reference: Al Faqih 2 H.2629, Wasa'il Shia Vol. 9 Ch.52 H.1
- (45) Imam Jafar Al Sadiq (A.S): A person asked about a woman who is in the state of Ihram, if she can wear trousers. He (the Imam) said, 'Yes, she can do so because she needs it for covering.
Reference: Faroh Kafi 4 Ch.84 H.11, Wasa'il Shia Vol. 9 Ch.50 H.2
- (46) Imam Musa Kazim (A.S): It is unlawful to wear an anklet, handgrips and earrings of gold and silver in the state of Ihram, however, she can wear them in a way that men cannot see when she is walking.
Reference: Faroh Kafi 4 Ch.84 H.11, Wasa'il Shia Vol. 9 Ch.49 H.1

Al-Talbiyah (Here I Am O Lord, To Obey Your Command)

- (47) Imam Jafar Al Sadiq (A.S): When you have finished the Ihram prayer and what is to be done in Ihram, then stand up straight and walk or ride a little and then say Talbiyah (Here I Am O Lord, To Obey Your Command).

Reference: Wasa'il Shia Vol. 9 Ch.34 H.2

- (48) Prophet Muhammad ﷺ: Say Talbiyah like this:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Reference: Al Faqih H.2578, Wasa'il Shia Vol. 9 Ch.40 H.4

- (49) Prophet Muhammad ﷺ: Talbiyah is a slogan of Hajj and is like this:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Reference: Al Faqih 2 H.2586, Wasa'il Shia Vol. 9 Ch.40 H.5

- (50) Prophet Muhammad ﷺ: Talbiyah should be said aloud.

Reference: Faroh Kafi 4 Ch.80 H.5, Wasa'il Shia Vol. 9 Ch.37 H.1

- (51) Imam Jafar Al Sadiq (A.S): It is not obligatory for women to say Talbiyah aloud.

Reference: Faroh Kafi 4 Ch.80 H.7, Wasa'il Shia Vol. 9 Ch.38 H.1

- (52) Prophet Muhammad ﷺ: Whoever says Talbiyah seventy times out of belief and considering it a good deed Allah makes a million angels to bear witness to his freedom from the fire and hypocrisy.

Reference: Faroh Kafi 4 Ch.80 H.8, Wasa'il Shia Vol. 9 Ch.41 H.1

- (53) Imam Jafar Al Sadiq (A.S): It is not harmful to say Talbiyah without Tahur (cleansing, with wudu or Ghusl) in all conditions.

Reference: Faroh Kafi 4 Ch.42 H.2, Wasa'il Shia Vol. 9 Ch.42 H.2

- (54) Prophet Muhammad ﷺ & Imam Ali bin Hussain (A.S): On the day of 'Arafah, discontinued Talbiyah (here I am, O Lord, to obey your command) when the sun declined toward the west from a point overhead.

Reference: Faroh Kafi 4 Ch.163 H.2, Wasa'il Shia Vol. 9 Ch.44 H.2

- (55) Imam Jafar Al Sadiq (A.S): When you discontinue Talbiyah (here I am, O Lord, to obey your command), you must continue saying Tahlil (no one deserves worship except Allah), Tahmid (all praise belongs to Allah), Tamjid (Allah

glory belongs to Allah) and praising Allah, the Most Majestic, the Most Glorious.

Reference: same as above

- (56) Imam Jafar Al Sadiq (A.S): One who performs a separate al-Umrah should discontinue Talbiyah (here I am, O Lord, to obey Your command) as soon as the camel sets foot in alHaram (the sacred area).

Reference: Faroh Kafi 4 Ch.208 H.1, Wasa'il Shia Vol. 9 Ch.45 H.2

- (57) Amir al-Mu'minin Ali (A.S): Talbiyah of a speechless person, his testimony and reading al-Quran in Salat (prayer) is by moving his tongue and making gestures with his finger.

Reference: Faroh Kafi 4 Ch.225 H.80, Wasa'il Shia Vol. 9 Ch.39 H.1

Etiquette Of Person In Al-Ihram

- (58) Imam Jafar Al Sadiq (A.S): Those who make al-Hajj obligatory upon themselves in these months must take notice that there is no sexual relation, quarrels, lying and swearing in al-Hajj, if one quarrels and argues more than twice because of it if true there is one animal to offer as expiation and if wrong, there is one cow to slaughter as expiation.

Reference: Faroh Kafi 4 Ch.81 H.1, Wasa'il Shia Vol. 9 Ch.32 H.1

- (59) Imam Jafar Al Sadiq (A.S): One in the state of Ihram must hold his nose from sweet smelling things, and bad smelling ones.

Reference: Faroh Kafi 4 Ch.91 H.4

- (60) Imam Jafar Al Sadiq (A.S): Apple, citron and lotus and things with sweet fragrance. Hold back from smelling while you eat them.

Reference: Wasa'il Shia Vol. 9 Ch.18 H.7

- (61) Imam Jafar Al Sadiq (A.S): A person asked about henna (privet). He (the Imam) said, a person in the state of Ihram can touch and treat his camel with it. It is not a perfume and it is not harmful.

Reference: Faroh Kafi 4 Ch.91 H.16

- (62) Imam Jafar Al Sadiq (A.S): Imam considered one's sleeping on a yellow bed or yellow Mirfaqah (comforter), in the state of Ihram detestable. (It perhaps is because of saffron dye).

Reference: Faroh Kafi 4 Ch.91 H.11, Wasa'il Shia Vol. 9 Ch.28 H.1

- (63) Imam Jafar Al Sadiq (A.S): One in the state of Ihram must not look into the mirror, if one does so, one must say the Talbiyah (here I am, O Lord, to obey Your command).

Reference: Faroh Kafi 4 Ch.92 H.2, Wasa'il Shia Vol. 9 Ch.34 H.4

- (64) Imam Jafar Al Sadiq (A.S): Using kohl to cure pain which does not have any perfume while one is in the state of Ihram is not harmful, however, for beautification it is not permissible.

Reference: Faroh Kafi 4 Ch.92 H.5, Wasa'il Shia Vol. 9 Ch.33 H.11

- (65) Imam Jafar Al Sadiq (A.S): If a man who in the state of Ihram uses cupping (draws blood from his body), it is not permissible, unless there is no other choice, but the place from where blood is drawn must not be shaved.

Reference: Faroh Kafi 4 Ch.94 H.1, Wasa'il Shia Vol. 9 Ch.62 H.3

- (66) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram and his nails grow tall or break and it annoys him, he must not cut anything if he can, but if it upsets him, he can cut them and for every nail he must feed a handful of (one meal) food.

Reference: Faroh Kafi 4 Ch.94 H.3, Wasa'il Shia Vol. 9 Ch.77 H.1

- (67) Imam Muhammad Al Baqir (A.S): If a man who in the state of Ihram cuts his nails. He must give one handfuls (one meal) of food as charity, two handfuls of food for cutting two nails, three handful of food for cutting three nails, four handfuls of food for cutting four nails, and one animal to be slaughtered as offering for cutting five nails. If one cuts ten or more nails he is required to offer only one animal as offering.

Reference: Faroh Kafi 4 Ch.94 H.4, Al Faqih 2 H.1075

- (68) Imam Jafar Al Sadiq (A.S): One in the state of Ihram must not cut any hair of alHallal (one who is not in the state of Ihram).
Reference: Faroh Kafi 4 Ch.94 H.7, Wasa'il Shia Vol. 9 Ch.96 H.1
- (69) Imam Jafar Al Sadiq (A.S): There is nothing wrong if a person pulls out his tooth if he has pain in it.
Reference: Wasa'il Shia Vol. 9 Ch.95 H.2
- (70) Imam Jafar Al Sadiq (A.S): A person in a state of Ihram can punish his slave with ten strips.
Reference: Faroh Kafi 4 Ch.98 H.10, Wasa'il Shia Vol. 9 Ch.94 H.2
- (71) Imam Musa Kazim (A.S): A man who is in the state of Ihram, he can not fight a contest, because he may sustain injuries or his hair may fall.
Reference: Faroh Kafi 4 Ch.94 H.8, Wasa'il Shia Vol. 9 Ch.10 H.1
- (72) Imam Muhammad Al Baqir (A.S): Whoever in the state of Ihram pulls out hairs of his underarms or shaves his head because of forgetfulness or ignorance, there is nothing on him; but if one does so knowingly, he must pay one animal as offering to be slaughtered.
Reference: Wasa'il Shia Vol. 9 Ch.11 H.2
- (73) Imam Jafar Al Sadiq (A.S): If one in a state of Ihram pulls out a hair from his under arms, then he must feed three destitute persons.
Reference: Faroh Kafi 4 Ch.94 H.9, Wasa'il Shia Vol. 9 Ch.16 H.6
- (74) Imam Jafar Al Sadiq (A.S): If one in the state of Ihram pulls out a hair from his beard or from other parts of his body, he must feed one destitute person in his hand (with one meal).
Reference: Faroh Kafi 4 Ch.95 H.11, Wasa'il Shia Vol. 9 Ch.17 H.1
- (75) Imam Jafar Al Sadiq (A.S): If one in the state of Ihram places his hand on his head or beard and hairs come off, he must pay two handful of Ka'k or sawiq (cake or roasted flour).

Reference: Wasa'il Shia Vol. 9 Ch.15 H.2

- (76) Imam Musa Kazim (A.S): If a man who forgets to cut his nails before assuming the state of Ihram. He must leave them as they are. And if a man from our people gave a Fatwa to cut his nails and assume the state of Ihram again and he did accordingly. He owes one animal as offering to be slaughtered.

Reference: Faroh Kafi 4 Ch.13 H.2, Wasa'il Shia Vol. 9 Ch.94 H.6

- (77) Imam Jafar Al Sadiq (A.S): One in the state of Ihram cannot marry or be married, propose marriage or bear witness to marriage, and if one marries, it is invalid.

Reference: Faroh Kafi 4 Ch.13 H.8, Wasa'il Shia Vol. 9 Ch.94 H.7

- (78) Imam Jafar Al Sadiq (A.S): One, in the state of Ihram, can pronounce divorce but cannot get married.

Reference: Faroh Kafi 4 Ch.13 H.10, Wasa'il Shia Vol. 9 Ch.94 H.8

- (79) Imam Jafar Al Sadiq (A.S): If a person marry and perform sexual relation in the state of Ihram, If they both know the rule, each one owes one camel as offering to be slaughtered, and she owes it if she knows that the man was in the state of Ihram.

Reference: Faroh Kafi 4 Ch.15 H.8, Wasa'il Shia Vol. 9 Ch.95 H.2

- (80) Imam Jafar Al Sadiq (A.S): If one performs sexual intercourse with his wife before coming to al-Muzdalifah, he is required to perform al-Hajj in future (that means his Hajj is invalid).

Reference: Faroh Kafi 4 Ch.15 H.4, Wasa'il Shia Vol. 9 Ch.95 H.5

- (81) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram as well as his wife and he involves himself in sexual relation with her. If it is with her and his lustfulness, they both owe an offering. They must separate from each other until all acts of al-Hajj are complete and they return to the place where it had happened, if it was not with lust on her part, instead she had despised, then she does not owe anything.

Reference: Faroh Kafi 4 Ch.15 H.7, Wasa'il Shia Vol. 9 Ch.95 H.7

- (82) Imam Jafar Al Sadiq (A.S): If a man who in the state of Ihram, looks to his wife and discharges semen or madhiy (a certain fluid). There is nothing on him but he must take Ghusl (bath) and ask forgiveness from his Lord, and if he carries her or touches her with lust and discharges semen or madhiy, he owes one camel as offering to be slaughtered.

Reference: Faroh Kafi 4 Ch.15 H.8, Wasa'il Shia Vol. 9 Ch.95 H.8

- (83) Imam Jafar Al Sadiq (A.S): If a person touches his wife without lust, he can secure her veil or her cloth or her carriage, he can also touch her while she is in the state of Ihram.

Reference: Faroh Kafi 4 Ch.96 H.1, Wasa'il Shia Vol. 9 Ch.81 H.1

- (84) Imam Jafar Al Sadiq (A.S): If one kisses his wife without lust while in the state of Ihram, he owes one sheep, if one does so with lust and discharges semen, he owes a slaughtering of a camel.

Reference: Faroh Kafi 4 Ch.96 H.2, Wasa'il Shia Vol. 9 Ch.81 H.4

- (85) Imam Jafar Al Sadiq (A.S): If a person places his hand on her with lust while he is in the state of Ihram, there is offering of one sheep on him, and if he kisses his wife, this is more severe. He must offer one camel for it.

Reference: Faroh Kafi 4 Ch.96 H.4, Wasa'il Shia Vol. 9 Ch.81 H.5

- (86) Imam Musa Kazim (A.S): If a man who is in the state of Ihram, masturbates and discharges semen. It is like one who, while in the state of Ihram, performs sexual intercourse with his wife, he owes one camel as offering to be slaughtered and al-Hajj in future.

Reference: Faroh Kafi 4 Ch.96 H.8, Wasa'il Shia Vol. 9 Ch.81 H.7

- (87) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram, looks at the leg of a woman and discharges semen. If he is affluent, he owes one camel, if he is not so much affluent, then it is a cow, if he is poor then it is a sheep. I do not place it on him because of semen but it is because of looking to what is not lawful for him.

Reference: Faroh Kafi 4 Ch.96 H.10, Wasa'il Shia Vol. 9 Ch.81 H.12

- (88) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram and his mother kisses him. It is not harmful, it is a kiss of blessing, only kissing with lust is despised.

Reference: Faroh Kafi 4 Ch.69 H.12, Wasa'il Shia Vol. 9 Ch.82 H.1

- (89) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram, a beautiful woman describes her beauty and he discharges semen. There is nothing on him.

Reference: Faroh Kafi 4 Ch.70 H.1, Wasa'il Shia Vol. 9 Ch.82 H.2

- (90) Imam Musa Kazim (A.S): If a man who is involved in sexual intercourse with his wife after offering sacrifice before Tawaf of Ziyarat. He must offer one animal offering.

Reference: Faroh Kafi 4 Ch.70 H.4, Wasa'il Shia Vol. 9 Ch.82 H.4

- (91) Imam Muhammad Al Baqir (A.S): If a man who is required to perform Tawaf al-Nisa alone. He performs five times walking around the House, then he feels trouble in his stomach and fears its getting out of his control, so he goes to his lodging and after relieving himself becomes involved in sexual intercourse with his slave-girl. He must do Ghusl (bath), then go complete Tawaf around the House twice to complete what was left, and ask Allah to forgive him and must not repeat. If he has made three times walking around the House for Tawaf al-Nisa, then goes and becomes involved in sexual intercourse his al-Hajj is destroyed, he owes one camel, he takes Ghusl (bath) then goes to perform Tawaf of seven times.

Reference: Faroh Kafi 4 Ch.70 H.5, Wasa'il Shia Vol. 9 Ch.82 H.6

- (92) Imam Musa Kazim (A.S): If a man who before Tawaf and Saty between al-Safa and al-Marwah and after shaving says to his wife or slave-girl to remove her clothes to one side and he looks at her vagina. There is nothing upon him if there is nothing else besides looking.

Reference: Faroh Kafi 4 Ch.70 H.8, Wasa'il Shia Vol. 9 Ch.82 H.10

- (93) Imam Jafar Al Sadiq (A.S): If a person does something that was not permissible during Hajj, and he is obliged to make a sacrifice and he cannot afford it, then his companions should collect money for it and prevent his Hajj from being invalidated.
Reference: Faroh Kafi 4 Ch.72 H.2, Wasa'il Shia Vol. 9 Ch.80 H.12
- (94) Imam Musa Kazim(A.S): If a girl (young woman) who did not experience Hayd (menses), traveled with her husband and family and began to experience Hayd (menses), but felt embarrassed to tell her husband or family until they completed Hajj and she was in that condition. Her husband had sexual intercourse with her. They returned to their home and she told it (her story) to her family. She owes one camel as offering to be slaughtered and al-Hajj in future. Her husband is not obligated for anything in this matter.
Reference: Faroh Kafi 4 Ch.72 H.4, Wasa'il Shia Vol. 9 Ch.80 H.16
- (95) Imam Jafar Al Sadiq (A.S): it is not harmful to carry arms in the state of Ihram if a man is afraid of the enemy.
Reference: Faroh Kafi 4 Ch.72 H.7, Wasa'il Shia Vol. 9 Ch.80 H.15
- (96) Imam Jafar Al Sadiq (A.S): One in the state of Ihram must not submerge his head in the water.
Reference: Faroh Kafi 4 Ch.72 H.8, Wasa'il Shia Vol. 9 Ch.80 H.21
- (97) Imam Jafar Al Sadiq (A.S): A man in the state of Ihram must not cover himself from the sun with a cloth, but it is not harmful to cover one part by the other part of his body.
Reference: Faroh Kafi 4 Ch.73 H.3, Wasa'il Shia Vol. 9 Ch.81 H.1
- (98) Imam Jafar Al Sadiq (A.S): It is not harmful for women and children to have a dome (umbrella) while they are in the state of Ihram.
Reference: Faroh Kafi 4 Ch.73 H.2, Wasa'il Shia Vol. 9 Ch.81 H.3
- (99) Imam Ali Raza (A.S): It is permissible to walk in the shadow of the carriage on camel back. And if one is preparing a shadow for one in the state of Ihram

because of rain or sun, Imam (A.S) commanded him to pay a ransom of one sheep to be slaughtered in Mina.

Reference: Faroh Kafi 4 Ch.73 H.2, Wasa'il Shia Vol. 9 Ch.81 H.5

- (100) Imam Jafar Al Sadiq (A.S): If a man in the state of Ihram can cover himself from the sun. He (the Imam) said, No, he cannot do so, unless he is an old man or one with illness.

Reference: Faroh Kafi 4 Ch.73 H.8, Wasa'il Shia Vol. 9 Ch.81 H.8

- (101) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram with a wound and treats it with a medicine which has saffron. He (the Imam) said, If saffron is overwhelming, it is not permissible, but if the medicine is overwhelming, it is not harmful.

Reference: Faroh Kafi 4 Ch.74 H.2, Wasa'il Shia Vol. 9 Ch.82 H.1

- (102) Imam Jafar Al Sadiq (A.S): It is not harmful if man who is in the state of Ihram, if he can squeeze a pimple or bandage a wound.

Reference: Faroh Kafi 4 Ch.74 H.8, Wasa'il Shia Vol. 9 Ch.83 H.3

- (103) Imam Jafar Al Sadiq (A.S): If a man who is in the state of Ihram, his ears are affected by winds and are afraid of illness, if he can place cotton in his ears. He (the Imam) said, it is not harmful, if he place cotton in his ears, if he is afraid of illness.

Reference: Faroh Kafi 4 Ch.75 H.10, Wasa'il Shia Vol. 9 Ch.84 H.3

- (104) Imam Jafar Al Sadiq (A.S): If you want to scratch your head while you are in the state of Ihram, then scratch very gently. You must not scratch with your finger nails, but scratch with the tip of your fingers.

Reference: Faroh Kafi 4 Ch.75 H.8, Wasa'il Shia Vol. 9 Ch.84 H.4

- (105) Imam Musa Kazim (A.S): A person who is in a state of Ihram can brush his teeth, provided that there is no bleeding.

Reference: Faroh Kafi 4 Ch.75 H.12, Wasa'il Shia Vol. 9 Ch.84 H.2

- (106) Imam Jafar Al Sadiq (A.S): A person who is in a state of Ihram can take Ghusl, but he must not scrub and massage his body.
Reference: Faroh Kafi 4 Ch.33 H.8, Wasa'il Shia Vol. 9 Ch.94 H.3
- (107) Imam Jafar Al Sadiq (A.S): If one who is in the state of Ihram takes Ghusl (bath) due to sexual relation (because of which Ghusl (bath) is obligatory), he can pour water over his head and separate the hairs from each other with his fingers.
Reference: Faroh Kafi 4 Ch.13 H.8, Wasa'il Shia Vol. 9 Ch.94 H.2
- (108) Imam Jafar Al Sadiq (A.S): It is not harmful for one in the state of Ihram to use bath houses but he must not scrub and massage his body.
Reference: Faroh Kafi 3 Ch.3 H.8, Wasa'il Shia Vol. 6 Ch.4 H.7
- (109) Imam Muhammad Baqir (A.S): If a man who in the state of Ihram kills a louse. What he has done is awful, but there is nothing for it.
Reference: Faroh Kafi 4 Ch.86 H.23, Wasa'il Shia Vol. 9 Ch.94 H.2
- (110) Imam Jafar Al Sadiq (A.S): If a man who in the state of Ihram finds ticks and bigger ticks, he can he throw it away. It is very mean of them to climb where they are not to climb.
Reference: Faroh Kafi 4 Ch.82 H.8, Wasa'il Shia Vol. 9 Ch.96 H.7
- (111) Imam Jafar Al Sadiq (A.S): If one in the state of Ihram is afraid of beasts or snakes and so on, one can kill them, however, if they do not attack, one must not attack them.
Reference: Faroh Kafi 4 Ch.84 H.2, Wasa'il Shia Vol. 9 Ch.96 H.2
- (112) Imam Jafar Al Sadiq (A.S): When you assume the state of Ihram, then he should stay away from killing all moving thins except a serpent, scorpions and rats because it weakens water containers and scorches a family. About a scorpion it is notable that the Holy prophet ﷺ, once extended his hand into a hole for something and a scorpion bit him, and he (the Messenger of Allah) said, May Allah condemn you. You do not distinguish between sinful and sinless ones. If a snake attacks you, you can kill it, but if it does not

attack, do not attack it. If a biting dog or a beast attacks you [kill them] but if they do not attack you, do not attack them. If it is the treacherous black snake, kill it in all conditions. If it is a crow or al-Hida'at (another kind of crow), shoot them if they are on the back of your camel.

Reference: Faroh Kafi 4 Ch.74 H.4, Wasa'il Shia Vol. 9 Ch.95 H.7

- (113) Imam Jafar Al Sadiq (A.S): In the state of Ihram, it is permissible for one to slaughter the cow, the camel and the sheep. One can slaughter all of such birds which do not flip their wings in flight, and whatever is lawful for one who is not in the state of Ihram to slaughter in alHaram (the sacred area), is lawful for one in the state of Ihram in non-al-Haram (the sacred area) and in al-Haram (the sacred area).

Reference: Faroh Kafi 4 Ch.84 H.3, Wasa'il Shia Vol. 9 Ch.96 H.11

- (114) Imam Jafar Al Sadiq (A.S): It is not harmful to kill a flea, louse or a bedbug in alHaram (the sacred area).

Reference: Wasa'il Shia Vol. 9 Ch.91 H.101

- (115) Imam Muhammad Baqir (A.S): A person who is in a state of Ihram cannot cut grass inside al-Haram, but there is nothing wrong if he cuts outside al-Haram.

Reference: Wasa'il Shia Vol. 9 Ch.93 H.1

- (116) Imam Jafar Al Sadiq (A.S): Everything that grows in al-Haram (the sacred area) is prohibited (restricted) for all people.

Reference: Faroh Kafi 4 Ch.19 H.2, Wasa'il Shia Vol. 9 Ch.86 H.1

- (117) Imam Jafar Al Sadiq (A.S): If a tree with its roots in non-alHaram (the sacred area) and its branches in al-Haram (the sacred area).Then Its roots are prohibited because of its branches.And if its roots are al-Haram (the sacred area) and its branches in non-al-Haram (the sacred area), Its branches are prohibited because of its roots.

Reference: Faroh Kafi 4 Ch.19 H.4, Wasa'il Shia Vol. 9 Ch.90 H.1

- (118) Imam Jafar Al Sadiq (A.S): Camels can be left in al-Haram (the sacred area) to eat whatever it likes.

Reference: Faroh Kafi 4 Ch.19 H.5, Wasa'il Shia Vol. 6 Ch.89 H.1

- (119) Imam Jafar Al Sadiq (A.S): It is not proper to take soil from around al-Kabah, and if one does so he must return it back or throw it in a Masjid.

Reference: Faroh Kafi 4 Ch.17 H.4

Hunting In The State Of Al-Ihram And It's Expiation

- (120) Imam Jafar Al Sadiq (A.S): Hunting in al-Haram (the sacred area) is not lawful, whether you are in the state of Ihram or not. You cannot show a prey to one who is not in the state of Ihram or is in the state of Ihram so they can hunt it. You cannot point out it so that it is hunted because of you. There is a ransom for it on one who violates the rule knowingly.

Reference: Faroh Kafi 4 Ch.105 H.1, Wasa'il Shia Vol. 9 Ch.1 H.1

- (121) Imam Jafar Al Sadiq (A.S): You must not eat of the flesh of a prey while you are in the state of Ihram, even if the hunter is not in the state of Ihram. There is no ransom on you because of what you do out of ignorance except hunting, in which case there is ransom, regardless of being done out of ignorance or with knowledge.

Reference: Faroh Kafi 4 Ch.105 H.3, Wasa'il Shia Vol. 6 Ch.31 H.1

- (122) Imam Jafar Al Sadiq (A.S): If one who is in the state of Ihram kills a prey in alHaram (the sacred area) it is proper for him to bury it so no one eats it. If he kills it in non-al-Haram (the sacred area), then those who are not in the state of Ihram can eat it and he owes a kaffarah (expiation).

Reference: Faroh Kafi 3 Ch.3 H.8, Wasa'il Shia Vol. 6 Ch.4 H.7

- (123) Imam Musa Kazim (A.S): It is not permissible to eat the pigeons of al-haram or any hunt under any circumstances.

Reference: Faroh Kafi 4 Ch.105 H.6, Wasa'il Shia Vol. 9 Ch.3 H.2

(124) Imam Muhammad Taqi (A.S): The Mehram, who kills a game that is a big bird out of the Holy Precinct, should undergo a sheep (as expiation). If he kills it in the Holy Precinct with the same previous conditions, the expiation will be doubled. If the Mehram kills a young bird out of the Holy Precinct, he should undergo a lamb as expiation. Yet, he should not pay the value of the killed young bird. If the Mehram kills the young bird in the Holy Precinct, he should then undergo a lamb as expiation in addition to the value of the killed bird. If the killed game was a zebra, the Mehram should undergo a cow as expiation and if it was an ostrich, he should undergo a camel. In case it is impossible for the Mehram to pay such expiations, he should serve food to sixty poor people. If this is also impossible, he should fast for eighteen days. If the killed game was a cow, the Mehram should undergo a cow as expiation. If it is impossible, he should serve food to thirty poor people. If this is also impossible, he should fast for nine days. If the killed game was an antelope, the Mehram should give a sheep. If it is impossible, he should serve food to ten poor men. If this is also impossible, he should fast for three days. The expiation will be doubled if the games are killed in the Holy Precinct. The expiatory animal should be obligatorily offered to Kaaba, and, for those, who perform the Hajj of Mina, should be slaughtered where people slaughter their sacrificial animals. If it was during the Umrah, the expiatory animal should be slaughtered in Mecca in the yard of Kaaba. Moreover, the Mehram should give alms as much as the price of that animal so that the expiation will be double. For the Mehrams, who kill a hare or a fox, they should undergo a sheep as expiation and give the price of a sheep as alms. The Mehrams, who kill any of the pigeons of the Holy Precinct should give a dirham as alms and should buy food for the pigeons of the Holy Precinct in the value of one dirham. Half a dirham should be paid if a young pigeon is killed. As expiation of a pigeon's egg, a quarter of a dirham should be undergone. The Mehrams are not asked to undergo anything for any act that they do ignorantly or unintentionally, except the game for which they should pay expiation, whether they were ignoring the ruling or having acquaintance with it, or whether they were attentive or inattentive. The masters should undergo the whole expiations that are imposed upon their slaves. No expiation is imposed on the juveniles, who kill a game, but if they repeat this act again, God will punish them. The

Mehrams, who referred to the place of a game that consequently was killed, should undergo a ransom. The insistent (on killing a game in Ihram after undergoing a ransom) will face punishment in the world to come. The regretful (for killing a game in Ihram) will be acquitted after he pays a ransom. If a Mehram kills a game in its nest at night inattentively, he should not undergo anything unless he was intending to hunt a game. The Mehrams, who intend to hunt at night or in day, should undergo a ransom. The Mehram for the Hajj should slaughter the expiatory animal in Mecca. Reference: Tafseer Qumi 1 P.183, Wasa'il Shia Vol. 9 Ch.3 H.2

Explanation:

There are also hadiths about hunting and their expiations in the *Kutab-e-Araba* (four books of hadiths), but this hadith is such that it contains all the details, so we have narrated this hadith which explains all hunts and their expiations. More detail will come in the next hadiths.

- (125) Imam Musa Kazim (A.S): That the ransom for breaking the egg of an ostrich is one young camel (female).
Reference: Wasa'il Shia Vol. 9 Ch.23 H.1
- (126) Imam Jafar Al Sadiq (A.S): If a man who in the state of Ihram kills a lark, sparrow or al-Sa'wah (small sparrow). He owes one mud (a certain measurement) of food for each one of them.
Reference: Wasa'il Shia Vol. 9 Ch.24 H.1
- (127) Imam Jafar Al Sadiq (A.S): If a person in a state of Ihram kills an animal lookalike a lizard. He owes one Kaf (a certain measurement) of food.
Reference: Faroh Kafi 4 Ch.109 H.1, Wasa'il Shia Vol. 9 Ch.7 H.1
- (128) Imam Musa Kazim (A.S): If two men who kill one prey while they are in the state of Ihram, each one must pay a penalty for the prey.
Reference: Faroh Kafi 4 Ch.110 H.1, Wasa'il Shia Vol. 9 Ch.18 H.4

- (129) Imam Jafar Al Sadiq (A.S): If a group of people together kill a prey while they are in the state of Ihram or eat from its flesh, each one must pay the cost of such prey.

Reference: Faroh Kafi 4 Ch.110 H.2, Wasa'il Shia Vol. 9 Ch.18 H.1

- (130) Imam Jafar Al Sadiq (A.S): If a group of people who started a large fire to cook a certain amount of meat, while they were in the state of Ihram, and a bird like a pigeon flapping its wings, flew by and hit the fire. Its wings burnt and it died. All of them owe only one sheep as partners because it was without their intentions. And this ruling is before you entered al-Haram (the sacred area).

Reference: Faroh Kafi 4 Ch.110 H.5, Wasa'il Shia Vol. 9 Ch.19 H.1

- (131) Imam Muhammad Baqir (A.S): If two persons in a state of Ihram shoots an arrow at a prey and only one of them hits the prey, then a separate redemption is obligatory on each of them.

Reference: Wasa'il Shia Vol. 9 Ch.20 H.1

- (132) Imam Musa Kazim (A.S): If a person in a state of Ihram shot an arrow at the prey and the prey ran away while the arrow hit him and he did not know the outcome of the prey, where he went, survived or died? So full redemption is obligatory on him.

Reference: Wasa'il Shia Vol. 9 Ch.21 H.1

- (133) Imam Musa Kazim (A.S): If a person in a state of Ihram shot an arrow at a prey, which broke his leg or arm, then he left it as it is, and it is known that he is grazing here, so he is obliged to pay one-fourth of its value.

Reference: Wasa'il Shia Vol. 9 Ch.127 H.1

- (134) Imam Muhammad Al Baqir (A.S): If a man who receives a pigeon as a gift in alHaram (the sacred area) with its wings shortened. He takes it, looks after it and feeds it until its wings grow, then sets it free.

Reference: Wasa'il Shia Vol. 9 Ch.28 H.1

(135) Imam Jafar Al Sadiq (A.S): It is not harmful to catch fish while one is in the state of Ihram and use it for food, regardless if it is salty or fresh. Allah, most Glorious, has said, "Hunting from the sea is made lawful for you and sea food is for your supplies." (5:97). The salty one is what you use for food. The difference in between is that every bird in the jungle that lays egg on land and hatches on land is of the hunting prey on land. Of the hunting subject on land those which lay eggs in the sea and hatch in the sea are of the objects of hunting from the sea.

Reference: Wasa'il Shia Vol. 9 Ch.28 H.2

(136) Imam Jafar Al Sadiq (A.S): If a man who kills a locust while in the state of Ihram, He must feed a date (to a destitute person), even though a date is better than a locust.

Reference: Faroh Kafi 4 Ch.21 H.5, Wasa'il Shia Vol. 9 Ch.12 H.2

(137) Imam Jafar Al Sadiq (A.S): Everything that originates from the sea but is found on land and in the sea, on the basis of precaution, should not be killed by those who are in the state of Ihram. If they kill such animals, they owe penalty as Allah, most Glorious, has said.

Reference: Wasa'il Shia Vol. 9 Ch.35 H.1

(138) Imam Jafar Al Sadiq (A.S): If a locusts which get into the people's goods and they unintentionally trample upon them or when passing on the road, step on them. If you can, avoid it but if you kill it unintentionally, then there is nothing on you.

Reference: Faroh Kafi 4 Ch.111 H.1, Wasa'il Shia Vol. 9 Ch.6 H.1

(139) Imam Muhammad Al Baqir (A.S): One in the state of Ihram must not eat sea birds.

Reference: Faroh Kafi 4 Ch.111 H.2, Wasa'il Shia Vol. 9 Ch.37 H.1

(140) Imam Jafar Al Sadiq (A.S): If a man who kills a lion in al-Haram (the sacred area). He owes one ram.

Reference: Faroh Kafi 4 Ch.111 H.4, Wasa'il Shia Vol. 9 Ch.37 H.1

Explanation:

This rule is in the case when the lion is not harming him and he kills him. If a lion attacks and then he kills him, then there is nothing wrong in it, as has been narrated before that when something attacks a person, it is permissible to kill him.

- (141) Imam Jafar Al Sadiq (A.S): If a person enters in al-Haram (the sacred area) with a Cheetah (or any other beast), it is permissible for him to take it out.
Reference: Wasa'il Shia Vol. 9 Ch.41 H.1
- (142) Imam Jafar Al Sadiq (A.S): If a beast (or any animal or bird) harms and kills the pigeons or other birds of al-Haram (the sacred area), it is permissible to trap and kill it in any way because it desecrates the sanctuary of al-Haram (the sacred area).
Reference: Wasa'il Shia Vol. 9 Ch.42 H.1
- (143) Imam Jafar Al Sadiq (A.S): If a man who in an emergency has available to him only carcasses or hunting. He can eat from hunting. That is of your belonging, you only have to pay the ransom. If you do not have anything, borrow and pay when you are back at home.
Reference: Wasa'il Shia Vol. 9 Ch.43 H.2
- (144) Imam Jafar Al Sadiq (A.S): If one hunts by mistake, he always owes expiation for whatever he becomes involved with. However, if one kills intentionally, he owes expiation only once; and this is to which reference is made by the words of Allah, most Majestic, Those who repeat transgression, Allah retaliates against them. (5:96).
Reference: Faroh Kafi 4 Ch.114 H.7
- (145) Imam Muhammad Al Baqir (A.S): If a man who intentionally kills a bird between al-Safa' and al-Marwah, while in the state of Ihram, he owes ransom, penalty and he must be reprimanded. And if one intentionally does it in al-Ka'bah, he owes ransom, penalty and reprimanding below hadd (a measure of legal physical punishment) in public sight to make it a lesson for the others.

Reference: Faroh Kafi 4 Ch.114 H.9, Wasa'il Shia Vol. 9 Ch.9 H.1

- (146) Imam Jafar Al Sadiq (A.S): If a man who in the state of Ihram eats of the flesh of a prey and does not know what it is, he owes one sheep.

Reference: Faroh Kafi 4 Ch.114 H.5, Wasa'il Shia Vol. 9 Ch.9 H.4

- (147) Imam Hassan Askari(A.S): If a man who in the state of Ihram drinks water from a water sack which is made of the skin of hunted animals, it is permissible, he can drink from the skins of the animal that are hunted.

Reference: Faroh Kafi 4 Ch.114 H.7, Wasa'il Shia Vol. 9 Ch.9 H.6

One Who Dies In The State Of Al-Ihram

- (148) Imam Muhammad Al Baqir (A.S): If a man who dies in the state of Ihram. Ghusl (bath) and shroud of all pieces must be provided for him like one not in the state of Ihram, except that perfumes must not be allowed to touch him.

Reference: Faroh Kafi 4 Ch.99 H.2, Wasa'il Shia Vol. 9 Ch.83 H.1

Rulings Of Al-Mahsur (Prevented) And Al-Masdud (Confined)

Explanation:

Al-Mahsur is a person who is prevented from performing Hajj due to illness and Al-Masdud is a person who is prevented from performing Hajj by his enemies. As the Prophet ﷺ was prevented. The rulings of both will be explained later.

- (149) Imam Jafar Al Sadiq (A.S): Women are lawful for al-Masdud (prevented) but not for alMahsur (confined).

Reference: Faroh Kafi 4 Ch.100 H.3, Wasa'il Shia Vol. 9 Ch.1 H.1

- (150) Imam Muhammad Al Baqir (A.S): Al-Masdud (prevented) offers an animal for slaughtering wherever he is prevented and returns home. Women are lawful for him. Al-Mahsur (confined) sends his offering, sets up a certain time and when the offering reaches its place, he in his place comes out of the state of Ihram. And if he has come out of the state of Ihram and has gone with women, he must do it again, there is nothing on him but for now he must stay away from women when he sends his offering.

Reference: Faroh Kafi 4 Ch.100 H.9, Wasa'il Shia Vol. 9 Ch.1 H.5

Entering Makkah

- (151) Imam Jafar Al Sadiq (A.S): A person asked, from which point should I enter Makkah when coming from al-Madinah? He (the Imam) replied, Enter from the upper side of Makkah and leave it from its lower part.

Reference: Faroh Kafi 4 Ch.117 H.1, Wasa'il Shia Vol. 9 Ch.4 H.2

- (152) Imam Jafar Al Sadiq (A.S): One who enters Makkah in a dignified manner, his sins are forgiven. One should enter Makkah without being arrogant and oppressive.

Reference: Faroh Kafi 4 Ch.117 H.9, Wasa'il Shia Vol. 9 Ch.7 H.1

- (153) Imam Jafar Al Sadiq (A.S): A servant of Allah should not enter Makkah without cleansing, washing his perspiration and so on and without purification.

Reference: Faroh Kafi 4 Ch.117 H.3, Wasa'il Shia Vol. 9 Ch.5 H.3

- (154) Imam Jafar Al Sadiq (A.S): When you arrive at Bi'r Maymun or Bi'r Abd alSamad, then take Ghushl (bath), take off your sandals and walk barefoot with calmness and dignity.

Reference: Faroh Kafi 4 Ch.117 H.6, Wasa'il Shia Vol. 9 Ch.5 H.2

- (155) Imam Musa Kazim (A.S): If a man who takes Ghushl (bath) for entering Makkah then goes to sleep, then takes wudu before entering, then it is not

sufficient because he has entered with wudu only, he must perform Ghusl again.

Reference: Faroh Kafi 4 Ch.117 H.8, Wasa'il Shia Vol. 9 Ch.6 H.1

Entering Al-Haram (The Sacred Area)

- (156) Imam Jafar Al Sadiq (A.S): when you enter al-Haram (the sacred area), take from al-Idhkhir and chew it well.

Reference: Faroh Kafi 4 Ch.115 H.4, Wasa'il Shia Vol. 9 Ch.3 H.1

- (157) Imam Jafar Al Sadiq (A.S): A man should not enter al-Haram (the sacred area), with (open) arms unless it is covered, that is wrapped in iron.

Reference: Al Faqih 2 H.708, Wasa'il Shia Vol. 9 Ch.25 H.1

Rulings Of Tawaf

- (158) Imam Jafar Al Sadiq (A.S): Tawaf is obligatory and there is a Salat (prayer) for it.

Reference: Wasa'il Shia Vol. 9 Ch.1 H.2

- (159) Prophet Muhammad ﷺ: If one performs it when the sun declines toward the west, without any covering on his head, barefoot, walking in small steps, casting one's eyes down, touching the Black Stone each time one passes by without disappointing anyone, and does not discontinue speaking of Allah, the Most Majestic, the Most Glorious, He deletes seventy thousand of his sinful deeds, raises seventy thousand degrees, sets free seventy thousand slaves on his behalf, each costing ten thousand dirhams, accepts his intercession for seventy people of his family, and makes seventy thousand of his wishes to come true early, if He so wishes or later if He so wishes.

Reference: Faroh Kafi 4 Ch.127 H.1

- (160) Imam Jafar Al Sadiq (A.S): Walk moderately in between the two kinds of walking during Tawaf around the Kabah.
Reference: Faroh Kafi 4 Ch.138 H.14, Wasa'il Shia Vol. 9 Ch.7 H.10
- (161) Imam Jafar Al Sadiq (A.S): It is preferable to perform three hundred sixty Tawaf (each consisting of seven times walking around the Ka'bah) equal to the number of days in a year. If you cannot do this, then you should walk three hundred sixty times around the Ka'bah, and if you cannot do this much also, then do whatever you can.
Reference: Faroh Kafi 4 Ch.138 H.14, Wasa'il Shia Vol. 9 Ch.8 H.1
- (162) Imam Jafar Al Sadiq (A.S): Performing a Tawaf on tenth of Dhu al-Hajjah is more virtuous than seventy Tawaf during al-Hajj.
Reference: Al Faqih 4 H.814, Wasa'il Shia Vol. 9 Ch.19 H.1
- (163) Prophet Muhammad ﷺ: Seven Tawaf (walking around the Ka'bah) are fixed.
Reference: same as above
- (164) Imam Ali bin Hussain (A.S): Seven rounds of Tawaf have been made obligatory on the people.
Reference: Wasa'il Shia Vol. 9 Ch.19 H.2
- (165) Imam Muhammad Al Baqir (A.S): If during obligatory Tawaf one's wudu becomes invalid when he has performed a certain parts of Tawaf. he must take wudu, and if he has performed more than half of Tawaf, he can continue from where he has left, but if what is performed is less than half he must perform Tawaf again.
Reference: Faroh Kafi 4 Ch.128 H.2, Wasa'il Shia Vol. 9 Ch.40 H.1
- (166) Imam Jafar Al Sadiq (A.S): If one performs a few times Tawaf and then something happens, he must do his Tawaf again - if it is an obligatory Tawaf.
Reference: Faroh Kafi 4 Ch.128 H.4, Wasa'il Shia Vol. 9 Ch.45 H.1

- (167) Imam Jafar Al Sadiq (A.S): If a man who is in an obligatory Tawaf and obligatory Salat (prayer) commences, he can keep his Tawaf on hold, perform obligatory Salat (prayer), then return to his Tawaf where he had left to complete the remaining parts.
Reference: Faroh Kafi 4 Ch.129 H.1, Wasa'il Shia Vol. 9 Ch.43 H.1
- (168) Imam Jafar Al Sadiq (A.S): If a man who is in an obligatory Tawaf and Salat (prayer) commences. He (the Imam) said, 'He can perform obligatory Salat (prayer) with them and after Salat (prayer), continue his Tawaf from where he had left it on hold.
Reference: Faroh Kafi 4 Ch.129 H.3
- (169) Imam Musa Kazim (A.S): If a man who has performed certain parts of his Tawaf and certain parts are still left and it becomes dawn. He comes out of Tawaf to al-Hijr or other parts of Masjid, and if he has not said al-Witr to say it, then comes back to complete the remaining parts of his Tawaf. Is this more virtuous or to complete his Tawaf, then go for al-Witr even if it (the morning) becomes brighter to a certain degree? He (the Imam) said, you can begin al-Witr and keep your Tawaf on hold, if you are afraid (of its getting brighter) thereafter complete your Tawaf.
Reference: Faroh Kafi 4 Ch.129 H.2, Wasa'il Shia Vol. 9 Ch.44 H.1
- (170) Imam Jafar Al Sadiq (A.S): If a man becomes tired in Tawaf, he rests and then stands up to perform the remaining of the obligatory Tawaf or other kinds of Tawaf and so also is the case with him during other acts.
Reference: Faroh Kafi 4 Ch.129 H.4, Wasa'il Shia Vol. 9 Ch.46 H.1
- (171) Imam Jafar Al Sadiq (A.S): If a man who performs an obligatory Tawaf but does not know if he has done six or seven Tawaf (walking around the House). He must do his Tawaf again. I do not see anything on him but repeating is more beloved and virtuous to me.
Reference: Faroh Kafi 4 Ch.130 H.1, Wasa'il Shia Vol. 9 Ch.33 H.1
- (172) Imam Jafar Al Sadiq (A.S): If a man who performs Tawaf and is confused if he has performed three or four times Tawaf (walking around the House). He

was certain of performing three and had doubt about four, he could consider it three, it is permissible.

Reference: Faroh Kafi 4 Ch.130 H.7, Wasa'il Shia Vol. 9 Ch.33 H.5

- (173) Imam Jafar Al Sadiq (A.S): If a man who performed Tawaf around the Kabah, and then went to al-Safa to perform Tawaf (Sa'y) between al-Safa and al-Marwah, in which he remembered that he had left out a certain part of Tawaf around the House. He must go back to the House, then come back to al-Safa and al-Marwah and complete the remaining parts.

Reference: Faroh Kafi 4 Ch.130 H.8, Wasa'il Shia Vol. 9 Ch.32 H.2

- (174) Imam Jafar Al Sadiq (A.S): If a man who performed six times Tawaf (walking around the Kabah), and came back to his home, then he remembers, he must appoint someone to perform Tawaf on his behalf.

Reference: Faroh Kafi 4 Ch.130 H.9

- (175) Imam Musa Kazim(A.S): The ruling on Tawaf is like the obligatory prayer, that if it is exceeded or reduced, it must be repeated in any case, and the same rule applies to (Sa'y) between al-Safa and al-Marwah.

Reference: Faroh Kafi 4 Ch.131 H.1, Wasa'il Shia Vol. 9 Ch.36 H.1

- (176) Imam Jafar Al Sadiq (A.S): It is Makruh (detestable) to perform two Tawaf of obligatory nature together, but in the case of optional Tawaf it is not harmful.

Reference: Faroh Kafi 4 Ch.133 H.3, Wasa'il Shia Vol. 9 Ch.38 H.3

- (177) Imam Muhammad Al Baqir (A.S): If a man who performs Tawaf without Wudu. He must take wudu and do his Tawaf again.

Reference: Faroh Kafi 4 Ch.133 H.4, Wasa'il Shia Vol. 9 Ch.38 H.4

- (178) Imam Musa Kazim (A.S): If a man who performs Tawaf around the House when he is involved in sexual relation (because of which Ghusl (bath) is obligatory). He must discontinue his Tawaf and you must not consider it valid.

Reference: Faroh Kafi 4 Ch.135 H.2, Wasa'il Shia Vol. 9 Ch.49 H.2

- (179) Imam Jafar Al Sadiq (A.S): One who has trouble in his stomach or broken body parts is carried for Tawaf and al-Jamar (pebbles) are thrown for him.
Reference: Faroh Kafi 4 Ch.135 H.3, Wasa'il Shia Vol. 9 Ch.47 H.4
- (180) Imam Musa Kazim (A.S): If a man who is ill, Tawaf around al-Ka'bah cannot be made for him. He can be carried around al-Ka'bah for Tawaf.
Reference: Wasa'il Shia Vol. 9 Ch.47 H.2
- (181) Imam Musa Kazim (A.S): If a person is ill and he cannot perform Tawaf, nor can he do (Sa'y) between al-Safa and al-Marwah, then he should be lifted and Tawaf should be performed in such a way that his feet touches the ground and the ground touches his feet.
Reference: Wasa'il Shia Vol. 9 Ch.48 H.1
- (182) Imam Jafar Al Sadiq (A.S): If a woman who gives birth on the day of Arafah, she is not required to perform Tawaf for the child. He (the newborn) is not obligated for anything in this matter.
Reference: Faroh Kafi 4 Ch.136 H.1, Wasa'il Shia Vol. 9 Ch.3 H.1
- (183) Imam Jafar Al Sadiq (A.S): When you complete your Tawaf, go to Maqam (station) of Ibrahim (A.S), perform two Rak'at Salat (prayer) and keep it in front of you. In the first Rakat read al-Tawhid, and in the second Rakat, Qul ya Ayyu ha al-Kafirun (then say Tashahhud (testimonies of belief)), praise Allah, speak of His glory and say, O Allah, grant compensation to Muhammad and his family and ask Him to accept from you. These two Rakat are obligatory and it is not detestable to perform them anytime during sunset or sunrise, and do not delay them for one Sa'ah (one hour) after Tawaf. As soon as you perform Tawaf, then you must perform the two Rakat Salat (prayer).
Reference: Faroh Kafi 4 Ch.137 H.2, Wasa'il Shia Vol. 9 Ch.74 H.9
- (184) Imam Jafar Al Sadiq (A.S): If a man who forgets the two Rakat Salat (prayer) behind Maqam (station) of Ibrahim (A.S), and does not remember until he leaves Makkah. He must perform them when he remembers. If he

remembers when he still is in the town, he must not leave before performing the two Rakat Salat (prayer).

Reference: Faroh Kafi 4 Ch.138 H.9, Wasa'il Shia Vol. 9 Ch.50 H.1

- (185) Imam Jafar Al Sadiq (A.S): It is sufficient if a man whose female companion is not able to stand up on her legs so he places her in a carriage and walks with her to perform an obligatory Tawaf around the Kabah and between al-Safa and al-Marwah.

Reference: Faroh Kafi 4 Ch.138 H.10

- (186) Imam Jafar Al Sadiq (A.S): There is nothing wrong in skipping Tawaf if it is not possible to do so due to overcrowding.

Reference: Faroh Kafi 4 Ch.138 H.12

Explanation:

That is, it can be abandoned under extreme compulsion, not under normal circumstances.

- (187) Imam Jafar Al Sadiq (A.S): There is nothing wrong to drink when performing Tawaf.

Reference: Faroh Kafi 4 Ch.138 H.15, Wasa'il Shia Vol. 9 Ch.69 H.1

- (188) Imam Jafar Al Sadiq (A.S): A man can consider counting the number of his Tawaf by his companion is sufficient.

Reference: Faroh Kafi 4 Ch.138 H.2, Wasa'il Shia Vol. 9 Ch.66 H.1

- (189) Imam Jafar Al Sadiq (A.S): It is not permissible to perform Tawaf while wearing a cap, because it is the dress of Jews.

Reference: Wasa'il Shia Vol. 9 Ch.67 H.2

- (190) Imam Jafar Al Sadiq (A.S): If a man who performs Tawaf around the Kabah but he becomes tired, he cannot delay Sa'y between al-Safa' and al-Marwah until the next day.

Reference: Faroh Kafi 4 Ch.134 H.5, Wasa'il Shia Vol. 9 Ch.60 H.3

- (191) Imam Jafar Al Sadiq (A.S), Imam Muhammad Al Baqir (A.S): Tawaf can be performed while sitting on a ride.
Reference: Faroh Kafi 4 Ch.138 H.16, Wasa'il Shia Vol. 9 Ch.81 H.2
- (192) Imam Jafar Al Sadiq (A.S): It is not harmful if a woman who is not Makhfudah (circumcised) performs Tawaf, but a man must not perform Tawaf until he is circumcised.
Reference: Wasa'il Shia Vol. 9 Ch.39 H.1
- (193) Imam Jafar Al Sadiq (A.S): If a person completes his Hajj, then he can perform Tawaf on behalf of his relatives.
Reference: Wasa'il Shia Vol. 9 Ch.51 H.5
- (194) Imam Jafar Al Sadiq (A.S): If a person is doing Tawaf and at the same time he sees blood or any other impurity on his clothes, he should go out and wash it, then come back and start Tawaf from where it was stopped.
Reference: Wasa'il Shia Vol. 9 Ch.52 H.1
- (195) Prophet Muhammad ﷺ: A naked person cannot perform Tawaf of Al-Kabah.
Reference: Wasa'il Shia Vol. 9 Ch.53 H.1
- (196) Imam Musa Kazim (A.S): It is permissible to speak, recite poetry and laugh in obligatory and non-obligatory Tawaf.
Reference: Al Istibsar 2 H.784, Wasa'il Shia Vol. 9 Ch.54 H.1
- (197) Imam Jafar Al Sadiq (A.S): If a person does not perform Tawaf (obligatory) due to ignorance and goes home, then it is obligatory ob him to repeat Hajj next year and give a camel as expiation.
Reference: Wasa'il Shia Vol. 9 Ch.56 H.2
- (198) Imam Jafar Al Sadiq (A.S): It is not permissible for anyone to recite the two Rakat of the obligatory Tawaf other than behind Maqam (station) of Ibrahim (A.S). If anyone does so, he should repeat the prayer at that place.
Reference: Wasa'il Shia Vol. 9 Ch.72 H.1

- (199) Imam Jafar Al Sadiq (A.S): If a person is performing obligatory Tawaf it is enough to send blessings on Muhammad and his family and he does not need to recite any other dua, he will get excellent reward.

Reference: Wasa'il Shia Vol. 9 Ch.21 H.1

Touching The Black Stone

- (200) Imam Jafar Al Sadiq (A.S): After performing two Rakat salat (prayer) you should go to the Black Stone, kiss, touch it and point toward it; it should be done.

Reference: Faroh Kafi 4 Ch.139 H.1, Wasa'il Shia Vol. 9 Ch.13 H.10

- (201) Imam Jafar Al Sadiq (A.S): when a man completes Tawaf and the two Rak'at salat (prayer), he should go to Zamzam. He should take one or two containers full of water, drink, pour on his head, back and belly and say:

“اللهم اجعله علما نا فعا ورقا واسعا وشفيا من كل دا وسقم”

and then go back to the Black Stone.

Reference: Faroh Kafi 4 Ch.139 H.2, Wasa'il Shia Vol. 9 Ch.2 H.1

Standing at al-Safa

- (202) Imam Jafar Al Sadiq (A.S): After Tawaf one should go out to al-Safa through the door by which the Messenger of Allah had gone. (That is the door, which is opposite the Black Stone), you should pass the valley in a calm and dignified manner. Climb alSafa, so you can look at the House facing the corner that has the Black Stone, you should thank Allah and praise Him. Then remind yourself of His bounties, tests and the good things that He has done for you as much as you can.

Reference: Faroh Kafi 4 Ch.140 H.1, Wasa'il Shia Vol. 9 Ch.3 H.20

Explanation:

There are some dua's and azkar's in this hadith which we have not narrated. The conclusion of the hadith is that if you cannot recite everything, then recite some of them or recite whatever you can and the Holy Prophet ﷺ would stand on al-safa and recite Surah al-Baqrah.

Sa'y Between Al-Safa And Al-Marwah

- (203) Imam Jafar Al Sadiq (A.S): Sa'y (walking faster like running slowly) between al-Safa and al-Marwah is obligatory.
Reference: Faroh Kafi 4 Ch.1141 H.8, Wasa'il Shia Vol. 9 Ch.1 H.1
- (204) Imam Jafar Al Sadiq (A.S): Climb down from al-Safa, walking to al-Marwah in a calm and dignified manner up to the sign, then walk faster and say: "بسم الله و الله اكبر و صلى الله عليه و محمد وآله وسلم" Then say: "الهم اغفروا رحم واعف عما تعلم ان انت الا عزا الاكرم"
Then walk until you reach the other sign. Then walk in a calm and dignified manner until you reach al-Marwah. Climb up until you can see the Kabah, then do what you had done at al-Safa, then walk between them seven times beginning from al-Safa to end at al-Marwah.
Reference: Faroh Kafi 4 Ch.141 H.6, Wasa'il Shia Vol. 9 Ch.6 H.1
- (205) Imam Jafar Al Sadiq (A.S): Sa'y (walking faster like running slowly) is for men only. Sa'y in such manner is not for women.
Reference: Faroh Kafi 4 Ch.141 H.1, Wasa'il Shia Vol. 9 Ch.6 H.3
- (206) Imam Jafar Al Sadiq (A.S): A man who intentionally does not perform Sa'y between al-Safa and al-Marwah. He owes al-Hajj in future. (That is by not doing Sa'y Hajj will be invalidated).
Reference: Faroh Kafi 4 Ch.141 H.10, Wasa'il Shia Vol. 9 Ch.7 H.1
- (207) Imam Jafar Al Sadiq (A.S): If a person forgets to perform Sa'y and go from there, he should return and complete Sa'y, because it is obligatory.
Reference: Wasa'il Shia Vol. 9 Ch.8 H.1

- (208) Imam Jafar Al Sadiq (A.S): If a person forgets to perform Sa'y and goes to his home, then one should perform Sa'y on his behalf.
Reference: Wasa'il Shia Vol. 9 Ch.8 H.2
- (209) Imam Jafar Al Sadiq (A.S): If a man who begins from al-Marwah instead of from al-Safa. He must do it again.
Reference: Faroh Kafi 4 Ch.142 H.4, Wasa'il Shia Vol. 9 Ch.10 H.1
- (210) Imam Musa Kazim (A.S): The ruling of Sa'y is like the ruling of obligatory prayer, that one cannot exceed or reduce it. (If one does that he should repeat it).
Reference: Wasa'il Shia Vol. 9 Ch.12 H.2
- (211) Imam Jafar Al Sadiq (A.S): If a person makes six rounds between al-Safa and al-Marwah but thinks that he has made seven complete rounds, and had intercourse with woman, then he remembers that he had actually perform six rounds, then he will sacrifice one cow and repeat one more round.
Reference: Wasa'il Shia Vol. 9 Ch.14 H.2
- (212) Imam Jafar Al Sadiq (A.S): There is nothing wrong if you perform all the rites of Hajj except Tawaf without Wudu but it is better to perform Wudu and it is necessary in Tawaf because it includes Salat (prayer).
Reference: Wasa'il Shia Vol. 9 Ch.15 H.1
- (213) Imam Jafar Al Sadiq (A.S): There is nothing wrong if a woman experiences Hayd (menstruation) between al-Safa and al-Marwah while performing Sa'y or after Tawaf and before Sa'y.
Reference: Wasa'il Shia Vol. 9 Ch.15 H.2
- (214) Imam Jafar Al Sadiq (A.S): It is not harmful if a man who performs Sa'y between al-Safa and al-Marwah riding. But walking is more virtuous.
Reference: Faroh Kafi 4 Ch.143 H.3, Wasa'il Shia Vol. 9 Ch.16 H.2

- (215) Imam Musa Kazim (A.S): If women who perform Sa'y between al-Safa and al-Marwah on camels and stumpers, if they can stop below al-Safa and al-Marwah. They can do so in a way that they can see the Kabah.
Reference: Faroh Kafi 4 Ch.143 H.5, Wasa'il Shia Vol. 9 Ch.17 H.1
- (216) Imam Ali Raza (A.S): If a man who begins Sa'y between al-Safa and al-Marwah but it becomes the time for Salat (prayer), he must perform Salat (prayer) then return.
Reference: Faroh Kafi 4 Ch.144 H.1, Wasa'il Shia Vol. 9 Ch.18 H.2
- (217) Imam Jafar Al Sadiq (A.S): If a man becomes tired in Tawaf he can rest and then stands up to perform the remaining of the obligatory Tawaf or other kinds of Tawaf and so also is the case with him during other acts.
Reference: Faroh Kafi 4 Ch.129 H.4, Wasa'il Shia Vol. 9 Ch.46 H.1

Rullings OnTaqsir (Trimming Something From One's Hair Or Nails After Completing Sa'y)

- (218) Imam Jafar Al Sadiq (A.S): When you complete your Sa'y, you must do Taqsir (cutting some hair or finger nails and so on). Cut certain amount of your hairs from the sides and beard, take from your mustache, and cut something from your nails and leave something of them for your al-Hajj. When you do this you have come out of the state of Ihram, thus all things unlawful for you in the state of Ihram are now lawful for you, thereafter perform Tawaf around the House optionally as much as you like.
Reference: Faroh Kafi 4 Ch.145 H.1, Wasa'il Shia Vol. 9 Ch.7 H.1
- (219) Imam Jafar Al Sadiq (A.S): If a man who is for al-Hajj al-Tamattu (advantageous) cuts his nails from his teeth and takes certain amount of the hairs from his head with a blade, then it is not harmful, everyone cannot not find scissors.
Reference: Faroh Kafi 4 Ch.145 H.6, Wasa'il Shia Vol. 9 Ch.2 H.1

- (220) Imam Jafar Al Sadiq (A.S): If a man who performs Taqsir (cutting some hair or finger nails and so on) of certain parts but not of other parts, It is sufficient for him.

Reference: Faroh Kafi 4 Ch.145 H.4, Wasa'il Shia Vol. 9 Ch.3 H.1

- (221) Imam Jafar Al Sadiq (A.S): If a man who is for al-Hajj al-Tamattu (advantageous) and forgets Taqsir (cutting some hair or finger nails and so on) until he assumes the state of Ihram for al-Hajj. He must ask forgiveness from Allah.

Reference: Faroh Kafi 4 Ch.146 H.1, Wasa'il Shia Vol. 9 Ch.6 H.1

- (222) Imam Jafar Al Sadiq (A.S): If a man who performs Tawaf around the Kabah, Sa'y between al-Safa' and al-Marwah and he is for al-Hajj al-Tamattu (advantageous). He then in a hurry kisses his wife before Taqsir (cutting some hair or fingernails and so on). He owes one animal offering to slaughter and if he performs sexual intercourse, he owes a camel or a cow.

Reference: Faroh Kafi 4 Ch.146 H.4, Wasa'il Shia Vol. 9 Ch.3 H.2

- (223) Imam Jafar Al Sadiq (A.S): If a man who is for al-Hajj al-Tamattu (advantageous) and performs sexual intercourse with his wife before Taqsir (cutting some hair or finger nails and so on). He must slaughter one camel and I fear for his al-Hajj to have become damaged if he did knowingly, but if he is ignorant, he is not obligated for anything in this matter.

Reference: Faroh Kafi 4 Ch.146 H.5, Wasa'il Shia Vol. 9 Ch.3 H.2

- (224) Imam Jafar Al Sadiq (A.S): Shaving of head is not for women but only Taqsir (cutting some hair or finger nails and so on) is necessary.

Reference: Wasa'il Shia Vol. 9 Ch.5 H.2

- (225) Imam Jafar Al Sadiq (A.S): Taqsir (cutting some hair or finger nails and so on) in the case of women is from her hairs of the size of a finger tip.

Reference: Faroh Kafi 4 Ch.187 H.11, Wasa'il Shia Vol. 9 Ch.5 H.3

- (226) Imam Jafar Al Sadiq (A.S): A man who shaves his head in Makkah, he must shave his head in Mina.

Reference: Faroh Kafi 4 Ch.187 H.9

- (227) Amir al-Mu'minin Ali (A.S): The sunnah about shaving is that it must reach the two bones (down to both temple bones).

Reference: Faroh Kafi 4 Ch.187 H.10

- (228) Imam Muhammad Al Baqir (A.S): If a man who knowingly visited the Kabah before shaving, it is not proper, thus he owes one sheep.

Reference: Faroh Kafi 4 Ch.188 H.3

Tawaf Al-Nisa (Tawaf Of Women)

- (229) Imam Jafar Al Sadiq (A.S): If Allah, most Majestic, did not grant a favor to people with Tawaf al-Nisa a man would return to his family and his wife becomes unlawful for him.

Reference: Faroh Kafi 4 Ch.192 H.3, Wasa'il Shia Vol. 9 Ch.2 H.2

- (230) Imam Musa Kazim (A.S): Tawaf al-Nisa is obligatory upon castrated people and old women.

Reference: Faroh Kafi 4 Ch.192 H.4, Wasa'il Shia Vol. 9 Ch.2 H.1

- (231) Imam Jafar Al Sadiq (A.S): If a man who forgets to perform Tawaf al-Nisa women are not lawful until he visits the Kabah. He must instruct someone to perform its Qada (compensatory tawaf) on his behalf. If he did not perform al-Hajj and has died before Tawaf al-Nisa is performed for him, then his guardian or someone else must perform it for him.

Reference: Faroh Kafi 4 Ch.192 H.5, Wasa'il Shia Vol. 9 Ch.58 H.4

- (232) Imam Musa Kazim (A.S): If a man who performs Tawaf of al-Hajj and Tawaf of al-Nisa before Sa'y between al-Safa and al-Marwah. It is not harmful. He must perform Sa'y between al-Safa' and al-Marwah and his Hajj is complete.

Reference: Faroh Kafi 4 Ch.192 H.7, Tehzeb al Ahkam 5 H.439

- (233) Imam Muhammad Al Baqir (A.S): If a woman has performed Tawaf al-Nisa, more than half of it, then begins experiencing Hayd (menses), she can leave if she wanted.

Reference: Faroh Kafi 4 Ch.164 H.1, Tehzeb al Ahkam 5 H.237

- (234) Imam Jafar Al Sadiq (A.S): If a woman who experiences Hayd (menses) and has not performed Tawaf al-Nisa, if her camel rider cannot stop and she cannot stay behind from her companions, she can go, her al-Hajj is complete.

Reference: Faroh Kafi 4 Ch.153 H.4, Tehzeb al Ahkam 5 H.1182

- (235) Imam Jafar Al Sadiq (A.S): If a man who is in an obligatory Tawaf and Salat (prayer) commences. He can perform obligatory Salat (prayer) with them and after Salat (prayer), continue his Tawaf from where he had left it on hold.

Reference: Faroh Kafi 4 Ch.1153 H.5, Al Faqih 2 H.1176

- (236) Imam Jafar Al Sadiq (A.S): If a man does more than half of Tawaf al-Nisa and forgets to do the rest of the Tawaf and leaves, than he should ask someone to perform Tawaf al-Nisa on his behalf and he can have intercourse with women if he has performed more than half Tawaf.

Reference: Faroh Kafi 4 Ch.192 H.3, Tehzeb al Ahkam 5 H.369

- (237) Imam Muhammad Al Baqir (A.S): If a man is doing Tawaf al-Nisa and his stomach is cramping or he has any ailment and he thinks that he will die there, then he should go home and get well there and if he have intercourse with his wife or slave-girl, he should take Ghusl and come back to complete all the rounds of Tawaf and ask forgiveness from Allah tha he will never do this again.

Reference: Al Faqih 2 H.2789

Rulings Of Sacrifice

- (238) Imam Jafar Al Sadiq (A.S): When an animal for sacrifice is bought, take it to Masjid Shajrah, then take Ghusl, put on your two clothes, and go to the Masjid to offer prayer, then go to the animal and say:
 "بسم الله الهم منك و لك الهم تقبل منى" Then say Talbiyah.
 Reference: Faroh Kafi 4 Ch.53 H.1
- (239) Amir al-Mu'minin Ali (A.S): Sacrifice can be performed for three days but the first day is better.
 Reference: Al Faqih 2 H.1442, Tehzeb al Ahkam 5 H.675
- (240) Imam Jafar Al Sadiq (A.S): Sacrifice is obligatory on one who can afford for himself and his family, it must not be ignored, and for one's family, if he likes, he may ignore.
 Reference: Faroh Kafi 4 Ch.179 H.2
- (241) Imam Jafar Al Sadiq (A.S): The day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah), is three days in Mina, but in the cities, it is only one day.
 Reference: Faroh Kafi 4 Ch.177 H.1, Tehzeb al Ahkam 5 H.696
- (242) Imam Jafar Al Sadiq (A.S): For al-Hajj al-Tamattu (advantageous) one sheep is sufficient.
 Reference: Faroh Kafi 4 Ch.178 H.2, Tehzeb al Ahkam 5 H.668
- (243) Imam Musa Kazim (A.S): If a man who comes out of his al-Hajj owing to slaughter something, it is sufficient to slaughter when he returns to his family and eat something from it.
 Reference: Faroh Kafi 4 Ch.179 H.4
- (244) Imam Jafar Al Sadiq (A.S): Sacrifice of camel and cow in Hajj is better.
 Reference: Tehzeb al Ahkam 5 H.682
- (245) Imam Jafar Al Sadiq (A.S): All of Makkah is the place to slaughter offerings.
 Reference: Faroh Kafi 4 Ch.179 H.6, Tehzeb al Ahkam 5 H.670

- (246) Prophet Muhammad ﷺ: You must not sacrifice as offering what (of animal) is limping that is apparent, an emaciated, scabby, with torn ears or cut-off tail.

Reference: Faroh Kafi 4 Ch.180 H.12, Tehzeb al Ahkam 5 H.716

- (247) Imam Jafar Al Sadiq (A.S): cows and camels in matters of preference for an offering should be female. In the case of cows age does not matter for slaughtering as offering, but camels must not be less than two years old and above.

Reference: Faroh Kafi 4 Ch.180 H.2, Tehzeb al Ahkam 5 H.681

- (248) Imam Jafar Al Sadiq (A.S): If one buys a weak camel but finds it to be a fat one it is sufficient. However, if he buys a weak one and finds it to be a lean one, it is not sufficient.

Reference: Faroh Kafi 4 Ch.180 H.6, Tehzeb al Ahkam 5 H.712

- (249) Imam Jafar Al Sadiq (A.S): If a man who buys an offering which is defective such as blindness, and so on. If he has paid in cash it is sufficient for him. If he has not paid in cash he can return it and buy another. Buy a fatty male for al-Hajj al-Tamattu (advantageous), if you cannot, then find a mawju (cow), if you cannot find it then a male goat, if you do not find, then an ewe, if you cannot find then buy what is available for an offering. For al-Hajj al-Tamattu (advantageous) young sheep is sufficient, a young goat is not sufficient. And if a man bought a sheep and wanted to buy one more fat, he can buy it but he sells the first one.

Reference: Faroh Kafi 4 Ch.180 H.9

- (250) Amir al-Mu'minin Ali (A.S): Animal for sacrifice should not be less than two years old camel, two years old cow, two years old lamb and two years old goat.

Reference: Tehzeb al Ahkam 5 H.688, 689

- (251) Imam Jafar Al Sadiq (A.S): If a camel gives birth you can milk it without harming its young. You then can slaughter both of them.

Reference: Faroh Kafi 4 Ch.181 H.2, Tehzeb al Ahkam 5 H.741

- (252) Amir al-Mu'minin Ali (A.S): If a pedestrian does not have a ride or his ride is lost and he has a sacrificing animal, there is nothing wrong with riding it but the animal should not be harmed or burdened.

Reference: Faroh Kafi 4 Ch.182 H.2, Tehzeb al Ahkam 5 H.733

- (253) Imam Jafar Al Sadiq (A.S): If a man who buys an animal for offering but it dies or is stolen before slaughtering. It is not harmful but it is better to replace it, and if he does not buy, he is not obligated for anything in this matter.

Reference: Faroh Kafi 4 Ch.182 H.3

- (254) Imam Jafar Al Sadiq (A.S): If a man who offers a camel but it suffers damage or is destroyed. If it is a binding obligation, he owes its replacement, otherwise, he is not obligated for anything in this matter. He can also use it for food.

Reference: Faroh Kafi 4 Ch.182 H.4, Tehzeb al Ahkam 5 H.739

- (255) Imam Jafar Al Sadiq (A.S): If a man whose obligatory offering animal suffers damage or is destroyed, He can sell it, give the proceeds as charity and offer another offering.

Reference: Faroh Kafi 4 Ch.182 H.5, Tehzeb al Ahkam 5 H.731

- (256) Imam Muhammad Al Baqir (A.S): If one finds a lost offering animal, he must make a public announcement. He can do so on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah). On the second day and on the third day, then slaughter it on behalf of its owner in the evening of the third day.

Reference: Faroh Kafi 4 Ch.182 H.8, Tehzeb al Ahkam 5 H.739

- (257) Imam Jafar Al Sadiq (A.S): If a man whose offering becomes lost and another man finds it and slaughters it. If he has slaughtered it in Mina, it is sufficient for its owner. If it is slaughtered somewhere other than Mina, it then is not sufficient for its owner.

Reference: Al Faqih 2 H.3050

(258) Imam Muhammad Al Baqir (A.S): One lamb is enough for a person and his family.

Reference: Al Faqih 2 H.3052, Tehzeb al Ahkam 5 H.699

(259) Imam Jafar Al Sadiq (A.S): Cow and camel are enough for seven people, whether they are family members or other people.

Reference: Al Faqih 2 H.3054

(260) Imam Ali bin Hussain (A.S), Imam Muhammad Al Baqir (A.S): The meat of sacrifice should be divided in three parts. One part for the neighbours, one part for beggars and one part for the family.

Reference: Al Faqih 2 H.3055

(261) Imam Jafar Al Sadiq (A.S): It is detestable to feed the sacrificial meat to the polytheist.

Reference: Al Faqih 2 H.3058, Tehzeb al Ahkam 5 H.686

(262) Imam Jafar Al Sadiq (A.S): A castrated animal is not permissible and sufficient for sacrifice.

Reference: Al Faqih 2 H.3064

(263) Imam Musa Kazim (A.S): It is not permissible to sacrifice a domesticated animal.

Reference: Faroh Kafi 4 Ch.183 H.4

(264) Imam Muhammad Al Baqir (A.S): If the price of camels becomes too high, then one camel is enough for seventy people.

Reference: Faroh Kafi 4 Ch.184 H.8, Tehzeb al Ahkam 5 H.746

(265) Imam Jafar Al Sadiq (A.S): Lie down the animal facing al-Qiblah while slaughtering and say:

"وجهت وجهي للذي فطر السموات والارض حنيفا وما انا من المشركين ان صلوتي و
نسكى و محياي ومماتي لله رب العالمين لا شريك له وبذلك امرت وانا من
المسلمين الهم منك ولك بسم الله والله اكبر الهم تقبل مني"

Reference: same as above

- (266) Imam Jafar Al Sadiq (A.S): Al-Nahr is slaughtering from the upper part of the chest (applicable to camels only) and al-Dhabh is slaughtering from the throat.

Reference: Faroh Kafi 4 Ch.184 H.7, Tehzeb al Ahkam 5 H.877

- (267) Imam Jafar Al Sadiq (A.S): Jews or Christians must not slaughter your offering. A woman can slaughter for herself facing al-Qiblah. She must say: "وجهت وجهي للذي فطر السموات والارض حنيفا الهم منك ولك"

Reference: Faroh Kafi 4 Ch.184 H.3, Tehzeb al Ahkam 5 H.872

- (268) Amir al-Mu'minin Ali (A.S), Prophet Muhammad ﷺ: Take a share from the meat of each sacrifice and eat it.

Reference: Faroh Kafi 4 Ch.185 H.2, Tehzeb al Ahkam 5 H.881

- (269) Imam Jafar Al Sadiq (A.S): If one giving expiation because of hunting. He cannot eat from his offerings and he must give the expiation as charity. He should eat from his sacrifice.

Reference: Faroh Kafi 4 Ch.186 H.6, Tehzeb al Ahkam 5 H.902

- (270) Imam Jafar Al Sadiq (A.S): The hide of animal for offering can be used for beneficial purposes or purchases thereby goods, but to give them as charity are better. Do not give its hide to butchers or the decorative items but gave them as charity. You must not give the hide to those who skin animals, but give them from other things.

Reference: Faroh Kafi 4 Ch.186 H.4, Tehzeb al Ahkam 5 H.915

- (271) Imam Jafar Al Sadiq (A.S): Every animal that is slaughter by Al-Nahr becomes haram if it is slaughter by al-Dhabh, and every animal which is slaughter by al-Dhabh becomes haram if it is slaughter by Al-Nahr.

Reference: Faroh Kafi 4 Ch.186 H.5, Tehzeb al Ahkam 5 H.917

- (272) Imam Jafar Al Sadiq (A.S): Slaughter a camel while standing on the right side.

Reference: Faroh Kafi 4 Ch.186 H.7, Tehzeb al Ahkam 5 H.919

- (273) Prophet Muhammad ﷺ: It is permissible to take loan for sacrifice and such loan is paid with the help of Allah.

Reference: Faroh Kafi 4 Ch.185 H.2, Tehzeb al Ahkam 5 H.920

- (274) Prophet Muhammad ﷺ: It is not harmful if one shaved before slaughtering his offering or before throwing pebbles. he did not leave anything that he was required to do later but that he had done it first.

Reference: Faroh Kafi 4 Ch.185 H.8, Tehzeb al Ahkam 5 H.922

The Obligations Of Woman Experiencing Menses During The Acts Of Al-Hajj

- (275) Imam Jafar Al Sadiq (A.S): If a woman who is for al-Hajj al-Tamattu (advantageous), enters Makkah and experiences Hayd (menses), she must wait until al-Tarwiyah (eight of Dhu al-Hajjah), if she becomes clean, she must perform Tawaf around the House and Sa'y between al-Safa and al-Marwah. She must take Ghusl (bath), fill up with cotton. If she does not become clean until al-Tarwiyah (eight of Dhu al-Hajjah), then she performs Sa'y between al-Safa and al-Marwah. Then she must go to Mina to complete the acts, perform Ziyarat of the House, perform Tawaf around the House, one Tawaf for her al-Umrah and then one Tawaf for her al-Hajj, then she must perform Sa'y between al-Safa and al-Marwah. When she does this she comes out of the state of Ihram and all things unlawful for her in the state of Ihram become lawful for her except the bed of her husband, and when she performs another seven times Tawaf, the bed of her husband also becomes lawful for her.

Reference: Faroh Kafi 4 Ch.150 H.1, Tehzeb al Ahkam 5 H.1365

- (276) Imam Jafar Al Sadiq (A.S): The woman who is for al-Hajj al-Tamattu (advantageous), if she assumes the state of Ihram in a Hayd (menses), free

condition, then experiences Hayd (menses) before completing her advantageous opportunity, must perform Sa'y between al-Safa and al-Marwah and must not perform Tawaf until she is clean. She then must perform Qada (compensatory tawaf) of her Tawaf and in this way her al-Umrah is complete, but if she assumes the state of Ihram when experiencing Hayd (menses), she must not perform Sa'y between al-Safa and al-Marwah and Tawaf until she is clean.

Reference: Faroh Kafi 4 Ch.150 H.5, Tehzeb al Ahkam 5 H.1375

- (277) Imam Jafar Al Sadiq (A.S): If a woman who performs Tawaf for al-Hajj or al-Umrah, then experiences Hayd (menses) before performing the two Rakat Salat (prayer). When she becomes clean, she must perform two Rakat Salat (prayer) near Maqam (station) of Ibrahim (A.S) and her Tawaf is complete.

Reference: Faroh Kafi 4 Ch.151 H.1

- (278) Prophet Muhammad ﷺ: The woman who is experiencing Hayd (menses), should perform Tawaf and offer prayer but does not enter in the Kabah and perform the remaining rites of Hajj.

Reference: Faroh Kafi 4 Ch.151 H.2, Tehzeb al Ahkam 5 H.1388

Note:

We have already stated the rules of women experiencing Hayd (menses).

Going To Mina

- (279) Imam Jafar Al Sadiq (A.S): You must not pass the nights of tashriq (11, 12 and 13) in any place other than Mina. If you pass these nights in other places, you owe an animal for offering.

Reference: Al Faqih 2 H.2928

- (280) Imam Jafar Al Sadiq (A.S): If you go out in the beginning of the night, you must return before midnight, unless you are busy with an act of hajj or you

are taken out of Makkah. If you go out after midnight, then it is not harmful to pass the rest of the night in other place.

Reference: Faroh Kafi 4 Ch.193 H.1

- (281) Imam Jafar Al Sadiq (A.S): If one performing al-Hajj visits the House from Mina, then comes out of Makkah and sleeps, and it becomes dawn before reaching Mina, he is not obligated for anything in this matter.

Reference: Faroh Kafi 4 Ch.193 H.4

- (282) Imam Musa Kazim(A.S): Due to the crowd of people, it is permissible to go to Mina before Tarviah

(8th of Zil Hajja), but it is permissible to three days at most, not before.

Reference: Al Faqih 2 H.2975

- (283) Imam Muhammad Al Baqir (A.S): It is the Sunnah of the Holy Prophet ﷺ that the noon prayer on the day of Tarveh should be offered in Mina, and the Morning Prayer on the day of Arafah should also be offered here.

Reference: Al Faqih 2 H.2977

Staying In Arafat And Its Boundaries

- (284) Prophet Muhammad ﷺ: O people, the place to stay here is not limited. In fact, this entire place is for staying, He ﷺ pointed with his hand toward the whole area. He did the same thing in al-Muzdalifah. If you find a vacant space, fill it up with yourself and transporting animal. Move away from the hillside and al-Arak.

Reference: Faroh Kafi 4 Ch.164 H.4

- (285) Prophet Muhammad ﷺ: Hajj of the people of al-Arak is not valid. People of Arak (a certain area in Arafat) are those who stay near al-Arak.

Reference: Faroh Kafi 4 Ch.164 H.3

Departure From Arafat

- (286) Imam Jafar Al Sadiq (A.S): When it is sunset, then depart Arafat along with the people in a calm and dignified manner. Ask forgiveness from Allah, the Most Majestic. When you reach al-Kathib al-Ahmar on the right side of the road say:

"الله ارحم موقفي وزدني وسلم لي ديني وتقبل مناسكي"

Beware of al-Wajif (moving in a rough and rushing manner) as people do. Be God-fearing and walk in a beautiful manner. You must not overrun the weak ones or Muslims. Walk considerately and moderately.

Reference: Faroh Kafi 4 Ch.165 H.2

- (287) Imam Muhammad Al Baqir (A.S): If a man who leaves Arafat before sunset. He owes one badanah to slaughter on the day of al-Nahr (slaughtering the offering), if unable to do this he must fast for eighteen days in Makkah or on the way or at home.

Reference: Faroh Kafi 4 Ch.165 H.4

The Night At Al-Muzdalifah

- (288) Imam Jafar Al Sadiq (A.S): you should perform both al-Maghrib and al-Isha al-Akhirah with one Adhan and two Iqamah. You must disembark in valley on the right side of the road near al-Mashar. One who performs al-Hajj for the first time should stay in al-Mash'ar al-Haram, walk on foot but must not pass Hiyaz in the night of al-Muzdalifah. You should remain, if you can, that night awake. It has come to us that the doors of the heaven remain open that night for the voices of the believing people. During that night Allah deletes the sins of whomever He wants and forgives whomever He decides to forgive.

Reference: Faroh Kafi 4 Ch.166 H.1

- (289) Imam Jafar Al Sadiq (A.S): You must not cross Wadiy Muhassar (valley) until it is sunrise.

Reference:

- (290) Imam Musa Kazim (A.S): The time in which a person likes to leave al-Jam (Mash'ar) is a little before sunrise. That is the best hour to me.

Reference: Faroh Kafi 4 Ch.166 H.6

- (291) Imam Jafar Al Sadiq (A.S): when passing through the valley of Muhassar, which is a vast valley between Mina and Jam, a little nearer to Mina, walk faster until you pass it.

Reference: Faroh Kafi 4 Ch.166 H.5

- (292) Imam Musa Kazim (A.S): Moving in Wadiy Muhassar is for one hundred steps.

Reference: Faroh Kafi 4 Ch.167 H.3

- (293) Imam Jafar Al Sadiq (A.S), Imam Musa Kazim (A.S): The boundaries of al-Muzdalifah are from Muhassar to al-Mazemin.

Reference: Faroh Kafi 4 Ch.167 H.4

- (294) Imam Jafar Al Sadiq (A.S): A person asked what happens if Jam cannot accommodate all people? He (the Imam) said, they can go higher to al-Mazemin.

Reference: Faroh Kafi 4 Ch.167 H.5

- (295) Imam Jafar Al Sadiq (A.S): If one leaves Arafat with people, does not wait with them in Jam'a and passes to Mina intentionally or due to considering it unimportant, he owes one camel.

Reference: Faroh Kafi 4 Ch.167 H.7

- (296) Imam Muhammad Al Baqir (A.S): It is not harmful for a man who is afraid to leave during the night.

Reference: Faroh Kafi 4 Ch.168 H.3

- (297) Imam Jafar Al Sadiq (A.S): One who attends al-Mashar al-Haram on the day of alNahr (slaughtering the offering) before Zawal (declining of the sun toward the west at noontime) he has attended al-Hajj.

Reference: Faroh Kafi 4 Ch.169 H.3

- (298) Prophet Muhammad ﷺ: The Holy Prophet ﷺ permitted women and the weak ones to leave from Jam during the night. They were allowed to throw pebbles during the night and visit the House, if they wanted to do so, and they were allowed to appoint someone to slaughter offering on their behalf.

Reference: Faroh Kafi 4 Ch.170 H.3

- (299) Imam Jafar Al Sadiq (A.S): If a man who leaves Arafat and comes to Mina. He must go back to al-Jam (place of assembly) to stay there even if all people may have already left al-Jam (place of assembly).

Reference: Faroh Kafi 4 Ch.169 H.8

- (300) Imam Jafar Al Sadiq (A.S): Imam asked one of his companions 'do you know why there are three places. He replied, No, I do not know. He (the Imam) said, it is because if one attends one of them he has attended al-Hajj.

Reference: Faroh Kafi 4 Ch.170 H.6

Pebbles For Al-Jamarat

- (301) Imam Jafar Al Sadiq (A.S): Pebbles of solid structure are disliked. Take such pebbles that are not solid and are of several colors. You must not take the black ones, white ones, or red ones. Take those, which are like knickknack and dotted.

Reference: Faroh Kafi 4 Ch.171 H.5

- (302) Imam Musa Kazim (A.S): You should hurl them by placing them on the thump and hurl them with the nail of your index finger. Throw them from the side of the valley when they are on your right side. You must not climb on al-Jamarah. You should stand near the two first al-Jamarah and do not stand near al-Jamarah al-Aqabah.

Reference: Faroh Kafi 4 Ch.171 H.7, Tehzeb al Ahkam 5 H.656

- (303) Imam Jafar Al Sadiq (A.S): It is permissible to take the pebbles for al-Jamar from all parts of al-Haram (the sacred area) except Masjid al-Haram and Masjid of al-Khif.
Reference: Faroh Kafi 4 Ch.171 H.5, Tehzeb al Ahkam 5 H.651
- (304) Imam Jafar Al Sadiq (A.S): you can take the pebbles for al-Jamar and go to al-Jamarah al-Quswa which is near al-Aqabah. Throw the pebbles on it from its front side and not from above. Keep a distance of ten yards between yourself and al-Jamarah (the pillar) or fifteen yards. It is preferable to throw the pebbles with a valid Wudu.
Reference: Faroh Kafi 4 Ch.172 H.1, Tehzeb al Ahkam 5 H.661
- (305) Imam Jafar Al Sadiq (A.S): Throw pebbles every day at Zawal (declining of the sun toward the west at noontime). Begin with al-Jamarah al-Ula and throw pebbles on it from its left side in the valley bed. Stand on the left of the road, face al-Qiblah (al-Kabah), praise Allah. Then move forward a little, pray and appeal before Allah to accept it from you, then move forward a little, then do the same near the second and do as you did with the first one, stand up and pray to Allah as you prayed before, then go to the third one with calmness and dignity. Throw pebbles and do not remain standing in its area.
Reference: Faroh Kafi 4 Ch.173 H.1, Tehzeb al Ahkam 5 H.888
- (306) Imam Jafar Al Sadiq (A.S): Say Takbir (Allah is great beyond description) with every pebble.
Reference: Faroh Kafi 4 Ch.173 H.2, Tehzeb al Ahkam 5 H.889
- (307) Imam Muhammad Al Baqir (A.S): Consider if they were two people and one of them said, you stay guard for our luggage until I come back after throwing pebbles. It (the time for throwing pebbles) by Allah, is from sunrise to sunset.
Reference: Faroh Kafi 4 Ch.173 H.5, Tehzeb al Ahkam 5 H.892
- (308) Imam Jafar Al Sadiq (A.S): If a man who had twenty one pebbles and threw them but one remained extra and he did not know which of the three had

one less. He must return and throw one pebble on each one. If a pebble falls from the hand of a man, he can take one from under his feet and throw it. If you throw a pebble and it hits the carriage you must repeat throwing one in its place, but if it hits a man or a camel then hits al-Jamar it is sufficient.

Reference: same as above

- (309) Imam Jafar Al Sadiq (A.S): If a man who throws four on al-Ula and seven on each of the other two, he must go back to throw three more on al-Ula. In so doing his task is complete, but if he has thrown three on al-Ula and seven on each of the other two, he must repeat and throw pebbles on all of them, seven pebbles on each one.

Reference: same as above

- (310) Imam Jafar Al Sadiq (A.S): if a man who reverses the order so he begins with al-Aqabah then al-Wusta then al-Uzma. He must repeat throwing on al-Wusta then al-Aqabah even if it is done the next day.

Reference: Faroh Kafi 4 Ch.175 H.1

- (311) Imam Jafar Al Sadiq (A.S): If a man who forgets throwing pebbles on al-Jamar until he is in Makkah. He must go back to throw pebbles with an interval of an hour between two throwing.

Reference: Faroh Kafi 4 Ch.175 H.3

- (312) Imam Jafar Al Sadiq (A.S): Imam disliked throwing pebbles during the night, but he gave permission to slaves and people tending camels to throw pebbles on al-Jamar during night.

Reference: Faroh Kafi 4 Ch.176 H.1

- (313) Prophet Muhammad ﷺ: The Holy Prophet ﷺ used to throw pebbles on al-Jamar when walking.

Reference: Faroh Kafi 4 Ch.176 H.7, Tehzeb al Ahkam 5 H.895

- (314) Imam Jafar Al Sadiq (A.S): It is permissible to throw pebbles on behalf of one who has a broken part or has stomach illness and so also is the rule about children.

Reference: same as above

Departure From Mina

- (315) Imam Jafar Al Sadiq (A.S): You must not depart on the second day before Zawal (declining of the sun toward the west at noontime), it was the night of departure. On the third day when the sun is bright white, you can depart with the blessing of Allah. Those who depart quicker in two days have not sinned and those who depart later have not sinned.

Reference: Faroh Kafi 4 Ch.197 H.1

Al-Umrah

- (316) Imam Musa Kazim (A.S), Imam Jafar Al Sadiq (A.S): Umrah is obligatory, one performs al-Umrah in al-Tamattu form, he has completed the obligatory acts of an obligatory al-Umrah.

Reference: Faroh Kafi 4 Ch.204 H.2

- (317) Imam Jafar Al Sadiq (A.S): Umrah can be performed in any month of a year.

Reference: Faroh Kafi 4 Ch.205 H.1

- (318) Imam Jafar Al Sadiq (A.S): If a man who is for al-Umrah al-Mabtulah. It is sufficient for him to perform Tawaf around the House, Sa'y between al-Safa and al-Marwah and shave, if he has performed one Tawaf around the House, and if he likes, he can do Taqsir (cutting some hair or finger nails and so on).

Reference: Faroh Kafi 4 Ch.208 H.6

- (319) Imam Jafar Al Sadiq (A.S): One, who drives an animal for offering in al-Umrah, must slaughter it before shaving his head. One who drives an

animal for offering, in al-Umrah must slaughter it in slaughtering place which is between al-Safa and al-Marwah and it is al-Hazwarah.

Reference: Faroh Kafi 4 Ch.209 H.5

The Case Of One Who Borrows To Perform Al-Hajj

- (320) Imam Musa Kazim (A.S): If a man who owes a loan already, if he can borrow for al-Hajj expenses. It is not harmful if he has an asset that can pay off the loan.

Reference: Faroh Kafi 4 Ch.40 H.3, Tehzeb al Ahkam 5 H.1535

- (321) Imam Ali Raza (A.S): If a man who owes a debt and he earns a certain amount, if he must pay the debt or perform al-Hajj. With a certain part he pays the debt and with other part performs al-Hajj. And if it is only enough for al-Hajj. One year he pays the debt, and one year performs al-Hajj.

Reference: Faroh Kafi 4 Ch.40 H.4

Hajj Of A Woman

- (322) Imam Muhammad Al Baqir (A.S): If a woman who has a husband and it is her first al-Hajj but he does not give her permission to go for al-Hajj. She can perform al-Hajj even though he does not give permission.

Reference: Faroh Kafi 4 Ch.44 H.3

- (323) Imam Jafar Al Sadiq (A.S): If a woman if she can go for al-Hajj without permission from her husband and there is no one with her of her guardians. She can do so, if she is safe.

Reference: Faroh Kafi 4 Ch.44 H.4

- (324) Imam Muhammad Al Baqir (A.S): A woman who is divorced or a widow can perform Hajj in a state of Iddat.

Reference: Tehzeb al Ahkam 5 H.1398

- (325) Imam Jafar Al Sadiq (A.S): If a woman who has performed her first obligatory Hajj and ask her husband to go to Hajj again then her husband has a right to not give her permission. And she cannot perform Hajj without the permission of her husband.

Reference: Al Faqih 2 H.2909

Hajj Of Children

- (326) Imam Musa Kazim (A.S): When the children attain the age of puberty, Hajj becomes obligatory on them.

Reference: Tehzeb al Ahkam 5 H.14

- (327) Imam Muhammad Al Baqir (A.S): If a boy does not have a sacrifice then his wali will fast on his behalf.

Reference: Al Faqih 2 H.3102

- (328) Imam Jafar Al Sadiq (A.S): When a person performs Hajj with his son and the boy is young, tell him to say Talbiyah and make the intention of Hajj. Pray on behalf of the child, and if he is unable to offer the sacrifice on behalf of himself and he child, then offer the sacrifice on behalf of the child and fast on his own, and a child should abstain from all things as a person in a state of Ihram does, if a child kill a hunt then its expiation is on his father.

Reference: Al Faqih 2 H.2893

Hajj On Behalf Of Another Person

- (329) Imam Jafar Al Sadiq (A.S): If a man is affluent but an illness or some other good reason in the sight of Allah prevents him he is required (to hire) a man who has not performed any al-Hajj on his expenses to go to perform al-Hajj on his behalf.

Reference: Faroh Kafi 4 Ch.37 H.5

- (330) Imam Jafar Al Sadiq (A.S): If a man who die without performing al-Hajj, it is permissible to performed Hajjahta al-Islam on their behalf.
Reference: Faroh Kafi 4 Ch.38 H.16
- (331) Imam Jafar Al Sadiq (A.S): It is permissible for a woman to perform Hajj on behalf of a man and a man can perform Hajj on behalf of a woman.
Reference: Faroh Kafi 4 Ch.59 H.2, Tehzeb al Ahkam 5 H.1437
- (332) Imam Jafar Al Sadiq (A.S): If a man who pays someone to perform al-Hajj in Ifrad manner (al-Hajj without al-Umrah) for him, it is permissible for him to perform in al-Hajj al-Tamattu (advantageous) manner. But he has opposed him in what is more virtuous.
Reference: Faroh Kafi 4 Ch.60 H.1, Tehzeb al Ahkam 5 H.1446
- (333) Imam Jafar Al Sadiq (A.S): Hajj cannot be performed on behalf of one hostile to Aimmah. If he is your father then it is permissible.
Reference: Faroh Kafi 4 Ch.63 H.1, Tehzeb al Ahkam 5 H.1441
- (334) Imam Jafar Al Sadiq (A.S): If a man who receives a certain amount to perform al-Hajj for another person and he does not perform al-Hajj but he dies and leaves nothing behind. The reward for performing al-Hajj is written for the owner of the asset.
Reference: Faroh Kafi 4 Ch.66 H.3
- (335) Imam Jafar Al Sadiq (A.S): You can share Hajj with whatever numbers of people you want. You can do so. At the beginning of such Tawaf say, O Allah, accept it from so and so, mention the person on whose behalf it is.
Reference: Faroh Kafi 4 Ch.70 H.2, Tehzeb al Ahkam 5 H.1572
- (336) Imam Jafar Al Sadiq (A.S): A person who performs Hajj on behalf of someone, then his Hajj is completed.
Reference: Faroh Kafi 4 Ch.38 H.4

- (337) Imam Jafar Al Sadiq (A.S): When a person is performing Hajj on behalf of another person then in obligatory Tawaf both are getting the reward but when it is completed then other rites are from the Haji himself.

Reference: Tehzeb al Ahkam 5 H.1427

The Findings In Al-Haram (The Sacred Area)

- (338) Imam Jafar Al Sadiq (A.S): The findings, in al-Haram (the sacred area), are publicized for one year. If the owner is found, it is delivered to him, otherwise, it is given in charity. The findings, in non-al-Haram (the sacred area), are publicized for one year. If the owner comes it is his; otherwise, it is like one's own belongings.

Reference: Faroh Kafi 4 Ch.22 H.1

The Case Of Allowing One's Hairs To Grow For Hajj And Umrah

- (339) Imam Jafar Al Sadiq (A.S): One, who decides to perform alHajj, should allow his hair to grow as soon as he looks at the moon of the month of Dhu al-Qadah. One who decides to perform al-Umrah should allow his hair to grow for one month.

Reference: Faroh Kafi 4 Ch.72 H.1

Rullings On Pilgrimage

- (340) Imam Muhammad Al Baqir (A.S): The reward for visitng the Messenger of Allah is paradise.

Reference: Al Faqih 2 H.3138

- (341) Imam Muhammad Al Baqir (A.S): People are commanded to come to these stones, perform Tawaf, thereafter come to us to inform us of their acceptance of our Divine Authority and offer us their support.
Reference: Faroh Kafi 4 Ch.212 H.1
- (342) Imam Jafar Sadiq (A.S): Whoever visits any of the Imams, he is like visiting the Meessenger of Allah.
Reference: Faroh Kafi 4 Ch.213 H.1
- (343) Imam Muhammad Al Baqir (A.S): Whoever confesses that the Divine Authority of Imam Hussain (A.S) is from Allah, is obligated to visit Him (A.S).
Reference: Al Faqih 2 H.3175
- (344) Imam Jafar Sadiq (A.S): Whoever performs Hajj then it is obligatory on him to finish it by visiting us that the completion of Hajj depends on this.
Reference: Al Faqih 2 H.3177

Entering Al-Madinah, Visiting The Holy Prophet

- (345) Imam Jafar Al Sadiq (A.S): When you return from Makkah to Madina and reach the destination of Dhu al-Halifah on your way back, if it is time of obligatory prayer then perform prayer, and if there is no time stay there for a while and rest.
Reference: Faroh Kafi 4 Ch.223 H.1
- (346) Imam Ali Raza (A.S): If a person does not stay in Masar, he should go back and stay there.
Reference: Faroh Kafi 4 Ch.223 H.2
- (347) Imam Jafar Al Sadiq (A.S): When you enter al-Madinah, take a shower before you enter or at that time. Thereafter go to the grave of the Holy Prophet stand up and offer Salam to the Messenger of Allah. Then stand up near the pillar, the first one from the right side of the grave near the head of the

grave and near the corner of the grave when you are facing al-Qiblah (the direction of Makkah). Keep your left shoulder toward the grave and your right shoulder toward the pulpit, which is the place of the head of the Messenger of Allah.

Reference: Faroh Kafi 4 Ch.215 H.1

Rullings On Marriage

Importance Of Marriage

- (1) Prophet Muhammad ﷺ: There is no better adoration than marriage.
Reference: Al Faqih 3 H.1143
- (2) Prophet Muhammad ﷺ: The one who got married protected half of his religion.
Reference: Al Faqih 3 H.4342
- (3) Prophet Muhammad ﷺ: Get married, this is a cause of excess in sustenance.
Reference: Al Faqih 3 H.4325
- (4) Imam Jafar Al Sadiq (A.S): The two rakat of prayer that a married man prays are better than the seventy rakat prayer of an unmarried man.
Reference: Al Faqih 3 H.43346
- (5) Prophet Muhammad ﷺ: Most people in hell will be unmarried persons.
Reference: Al Faqih 3 H.4349
- (6) Amir al-Mu'minin Ali (A.S): Marriage is the Sunnah of the Messenger of Allah. Therefore whoever follows a Sunnah, it is also a Sunnah to get married.
Reference: Al Khisal P.614

Rullings About Women

- (7) Amir al-Mu'minin Ali (A.S): There are three sources of sedition. They are, love for women that is Satan's sword, drinking wine, that is Satan's trap and love for gold and silver, that is Satan,s bullet.
Reference: Al Khisal H.91, Wasa'il Shia Vol. 14 Ch.4 H.5
- (8) Imam Jafar Al Sadiq (A.S): They are three kinds of women, one kind is a child bearing and loving who helps her husband all the time in the worldly as well as the matters of the hereafter and the world does not work against her. The other kind is woman who is barren without beauty and moral manners and does not help her husband in anything good, she is loud and noisy, roaming around and faultfinding who considers a great deal very little and does not accept things of lesser amount.
Reference: Wasa'il Shia Vol. 14 Ch.6 H.1
- (9) Imam Jafar Al Sadiq (A.S): The best of your women are those who smell nice, cook nice and when spending she spends what is proper and withholds what is proper.
Reference: Wasa'il Shia Vol. 14 Ch.6 H.6
- (10) Imam Ali Raza (A.S): The best of your women are five, simple, nice and suitable, when her husband becomes angry, does not neglect him until he is pleased, and when he is absent she protects him in his absence and that is a worker from Allah and the worker from Allah does not fail.
Reference: Wasa'il Shia Vol. 14 Ch.6 H.4
- (11) Prophet Muhammad ﷺ: The best of your women are the women of Quraysh who are very kind to their husbands, most compassionate to their children, al-Majun with her husband and very reserved before the others.
Reference: Wasa'il Shia Vol. 14 Ch.8 H.3
- (12) Imam Jafar Al Sadiq (A.S): The best of your women are those who in privacy remove the shield of shyness before her husband and when dressed up dress with him the shield of shyness.

Reference: Wasa'il Shia Vol. 14 Ch.13 H.3

- (13) Prophet Muhammad ﷺ: The best of the women of my followers are those who have a beautiful face and the least amount of Mahr (dowry).

Reference: Wasa'il Shia Vol. 14 Ch.6 H.8

- (14) Prophet Muhammad ﷺ: The worst woman is the one who is undignified in her family, flattered by her husband, barren, spiteful, who does not abstain from indecency, roams around to show off in the absence of her husband and very reserved when her husband is present. She does not listen to his words and does not obey his orders and in private she refuses to yield to him like recalcitrant animal that refuses to allow riding. She does not accept any of his excuses and does not forgive any of his sins.

Reference: Wasa'il Shia Vol. 14 Ch.7 H.1

- (15) Prophet Muhammad ﷺ: The wicked ones of your women is one who is barren, filthy, quarrelsome, disobedient, undignified among her people and honored to herself, reserved in the presence of her husband but shows others to be of great carnal appetite.

Reference: Wasa'il Shia Vol. 14 Ch.7 H.7

- (16) Prophet Muhammad ﷺ: do not marry five kinds of women. You should not marry the shahbara, lahbara, nahbara, haydara, or lafuta.

Reference: Wasa'il Shia Vol. 14 Ch.7 H.8

Marriage For The Sake Of Wealth Religion

- (17) Imam Jafar Al Sadiq (A.S): If one marries a woman for the sake of her beauty or wealth he will be left alone with such things, but if one marries for the sake of her religion, Allah provides him beauty and wealth.

Reference: Wasa'il Shia Vol. 14 Ch.14 H.1

- (18) Imam Ali bin Hussain (A.S): Whoever marries for the sake of pleasure of Allah, Allah will grant him a great reward.

Reference: Wasa'il Shia Vol. 14 Ch.14 H.4

Kinds Of Marriage

- (19) Imam Jafar Al Sadiq (A.S): Marriage becomes lawful with three conditions: marriage with the right for inheritance, without inheritance, and with the right for ownership.

Reference: Wasa'il Shia Vol. 14 Ch.35 H.1, Al Faqih 3 H.4339

The Times When Marriage Is Undesirable

- (20) Imam Jafar Al Sadiq (A.S): Whoever marries when the moon is in the planet cancer, he will never see goodness.

Reference: Wasa'il Shia Vol. 14 Ch.54 H.1

- (21) Imam Jafar Al Sadiq (A.S): It is undesirable to marry in the last days of lunar month (when the moon is not visible).

Reference: Wasa'il Shia Vol. 14 Ch.54 H.2

Rulings On Wali(Guardian), Witnesses and Mehar(Dowry)

- (22) Imam Jafar Al Sadiq (A.S): A woman who has control over herself and is not dimwitted and has no master over her, her marriage without guardian is lawful.

Reference: Wasa'il Shia Vol. 14 Ch.3 H.1

- (23) Imam Jafar Al Sadiq (A.S): Permission of woman in marriage is necessary and if she remains quiet it is her affirmation. If she refuses he must not give her in marriage, if she says, Give me in marriage to so and so, then he must give her in marriage to whom she has chosen. An orphan in the care of a man must not be given in marriage without her agreement.

Reference: Wasa'il Shia Vol. 14 Ch.3 H.3

- (24) Imam Jafar Al Sadiq (A.S): A virgin woman who has her father must not marry without his permission.

Reference: Wasa'il Shia Vol. 14 Ch.6 H.5

- (25) Imam Jafar Al Sadiq (A.S): If a girl whose father wants to give her in marriage to one man and her grandfather wants to give her in marriage to another man. Grandfather is preferred above the father as long as it is not harmful to the girl and that the father has not given her in marriage before the grandfather. Both father and grandfather's giving her in marriage is permissible.

Reference: Wasa'il Shia Vol. 14 Ch.11 H.1

- (26) Imam Muhammad Al Baqir (A.S): If a man who married a woman without witness. It is not unlawful at all between him and Allah. Witness in marriage is for the sake of children, if that is not the concern then it is not unlawful.

Reference: Wasa'il Shia Vol. 14 Ch.43 H.2

- (27) Imam Jafar Al Sadiq (A.S): If a man marries a woman and does not tell his soul to pay her mahr (dower) it is fornication.

Reference: Wasa'il Shia Vol. 14 Ch.12 H.1

- (28) Imam Muhammad Al Baqir (A.S): The amount of mahr (dower) is what people agree upon which can be little or a great deal, that is mahr (dower).

Reference: Wasa'il Shia Vol. 15 Ch.1 H.2

- (29) Imam Ali Raza (A.S): Mahr Sunnah is five hundred dirahms.

Reference: Wasa'il Shia Vol. 15 Ch.4 H.2

- (30) Imam Ali Raza (A.S): The full Mahr becomes obligatory, when castrated man intercourse with his wife. However there is no Iddat on a woman because the castrated man cannot penetrate completely.

Reference: Al Faqih 3 H.4401

- (31) Imam Jafar Al Sadiq (A.S): When a man divorce his wife before intercourse then the divorce is irreversible and there is no Iddat for a woman, she can marry another if she wants, and she will get half of her dower.

Reference: Wasa'il Shia Vol. 15 Ch.51 H.1

- (32) Imam Jafar Al Sadiq (A.S): Penetration in vagina makes the entire dower obligatory.

Reference: Wasa'il Shia Vol. 15 Ch.54 H.4

- (33) Imam Jafar Al Sadiq (A.S): Dower can be settled deferred or prompt.

Reference: Wasa'il Shia Vol. 15 Ch.10 H.1

Walima

- (34) Prophet Muhammad ﷺ: There is no Walima except on five occasions, Marriage, birth of a child, circumcision, when a person buy or built a house, when a person return to Makkah after performing Hajj.

Reference: Al Faqih 3 H.4404

Rulings On Lawful And Unlawful Marriage

- (35) Imam Jafar Al Sadiq (A.S): A man should not marry a woman who openly commits fornication and a woman should not marry a man who openly commits fornication, unless they repent.

Reference: Wasa'il Shia Vol. 14 Ch.13 H.1, Tehzeb al Ahkam 6 H.1347

- (36) Imam Jafar Al Sadiq (A.S): A person should not marry a Majoosi woman but he can have intercourse with Majoosi slave-girl but don't try to have a child from her.

Reference: Wasa'il Shia Vol. 14 Ch.35 H.1, Tehzeb al Ahkam 5 H.1883

- (37) Imam Jafar Al Sadiq (A.S): It is forbidden to marry a Nasbiah (enemy of Ahlul bayt) woman. In the same way it is forbidden to give your daughter in marriage to a Nasbi man, even do not leave your daughter with him.

Reference: Wasa'il Shia Vol. 14 Ch.6 H.1, Tehzeb al Ahkam 7 H.757

- (38) Imam Jafar Al Sadiq (A.S): People who have no enmity with Ahl al-Bayt, but they have doubts and do not believe that the Ahl al-Bayt have been wronged and if they believe and accept the truth, then it is permissible to marry the daughter of such people, but it is not permissible to give them daughters.
Reference: Wasa'il Shia Vol. 14 Ch.7 H.8, Tehzeb al Ahkam 6 H.1263
- (39) Amir al-Mu'minin Ali (A.S): It is forbidden to marry foster girls and girls who have been raised by someone, whether they are raised in his lap or not.
Reference: Wasa'il Shia Vol. 14 Ch.39 H.2, Tehzeb al Ahkam 6 H.1823
- (40) Amir al-Mu'minin Ali (A.S): If a person marries a woman and before intercourse divorced her, then it is permissible for him to marry the daughter of the woman but he cannot marry the mother of the woman.
Reference: Wasa'il Shia Vol. 14 Ch.11 H.2, Tehzeb al Ahkam 6 H.1266
- (41) Imam Muhammad Al Baqir (A.S): If a person marries a woman in a lawful manner then the woman will be forbidden on his son and father.
Reference: Wasa'il Shia Vol. 14 Ch.18 H.3, Tehzeb al Ahkam 6 H.1166
- (42) Imam Jafar Al Sadiq (A.S): It is forbidden to marry for wages, if a man says, I will do such and such thing for you, and you marry your sister or daughter to me in return.
Reference: Wasa'il Shia Vol. 14 Ch.18 H.3, Tehzeb al Ahkam 6 H.1167
- (43) Imam Jafar Al Sadiq (A.S): It is permissible to marry a girl born of fornication, but it is undesirable due to humiliation.
Reference: Wasa'il Shia Vol. 14 Ch.2 H.2
- (44) Imam Muhammad Al Baqir (A.S): It is not permissible to marry the niece of a wife unless the wife gave her permission but marry with the aunt of a wife is permissible without the permission of the wife.
Reference: Wasa'il Shia Vol. 14 Ch.14 H.7

- (45) Imam Musa Kazim (A.S): If a man in jest gives a message of marriage to a woman and that woman marries in jest, then there is nothing and their marriage has no legal status and any man has the right to marry this woman.
Reference: Al Faqih 3 H.4474
- (46) Prophet Muhammad ﷺ: It is not permissible, if a man say to another that, marry your sister with me and I will marry my sister with you.,
Reference: Al Faqih 3 H.4486
- (47) Imam Jafar Al Sadiq (A.S): It is not permissible to marry a Christian or Jewish girl.
Reference: Al Faqih 3 H.4468
- (48) Imam Jafar Al Sadiq (A.S): If a man commits fornication with a woman then it is forbidden for him to marry the daughter of the woman but it is permissible if he only kiss her.
Reference: Al Faqih 3 H.4458
- (49) Imam Muhammad Al Baqir (A.S): If a man commits fornication with a woman than it is not permissible for him to marry the foster daughter or mother of the woman.
Reference: Wasa'il Shia Vol. 14 Ch.6 H.2
- (50) Imam Jafar Al Sadiq (A.S): If a man commits fornication with a man and penetration occurs then the daughter, sister and mother will become forbidden on him.
Reference: Wasa'il Shia Vol. 14 Ch.7 H.1
- (51) Imam Jafar Al Sadiq (A.S): Ten types of slave-girls are forbidden, one is to combine mother and daughter and the other is to combine two sisters.
Reference: Wasa'il Shia Vol. 14 Ch.11 H.2
- (52) Imam Muhammad Al Baqir (A.S): A free man should not marry a slave-girl but when a free woman is not available then he can do so.

Reference: Wasa'il Shia Vol. 14 Ch.15 H.1

- (53) Imam Jafar Al Sadiq (A.S): A man cannot marry more than four women at the same time.

Reference: Wasa'il Shia Vol. 14 Ch.21 H.3

- (54) Imam Jafar Al Sadiq (A.S): A woman who is separated from her husband and then gives birth to a child, since she has completed the Iddat period, she can marry if she wishes before she is free from Nafas, but it is not permissible for her husband to have intercourse with her before she is cleaned.

Reference: Wasa'il Shia Vol. 14 Ch.40 H.1

- (55) Imam Muhammad Al Baqir (A.S): If a man who has four wives, who divorces one and marries another one in her place before the waiting period of the one just divorced is complete. He must join her with her family until the one just divorced completes her waiting period and the other one must complete a waiting period and she deserves her mahr (dower), if he has gone to bed with her, but if he has not gone to bed with her he has his assets and there is no waiting period on her, thereafter if she asks her family to arrange marriage for her they can do so or if they want they will not do so.

Reference: Wasa'il Shia Vol. 14 Ch.41 H.1

- (56) Imam Muhammad Al Baqir (A.S): If a man who has three virgin daughters and gives one of them in marriage to a man without identifying the girl for the husband or to the witnesses. The husband assigns a mahr (dower) for her. At the time for him to meet the girl he is informed that it is the oldest girl. He then says to the father, 'I married the youngest of your daughters. If the husband had seen them and did not identify one of them the words of the father are accepted between him and Allah to give in marriage the girl that he had intended at the time forming marriage terms. If the husband had not seen all of them and had not identified any one of them at the time of forming the terms of marriage, the marriage then is invalid.

Reference: Wasa'il Shia Vol. 14 Ch.3 H.1

- (57) Imam Ali Raza (A.S): A woman got married in a state of intoxication, but when she regained consciousness, she refused the marriage, but then she thought that may be that marriage is necessary, so she was scared and stayed with the man. So after when she is conscious, she stayed with the man, it was her pleasure and her marriage is valid.
Reference: Wasa'il Shia Vol. 14 Ch.15 H.1
- (58) Imam Musa Kazim(A.S): If a man marries a woman and before intercourse commits fornication with another woman, then because he is an adulterer , he will be punished with lashes in Hadd and his head will be shaved and his wife will be kept apart from him for one year.
Reference: Wasa'il Shia Vol. 14 Ch.14 H.1
- (59) Amir al-Mu'minin Ali (A.S), Imam Musa Kazim (A.S): If a woman commits fornication before having intercourse with her husband, then the woman will be punished in Hadd and she will be separated from her husband and there will be no dower for her because this sin is from her.
Reference: Wasa'il Shia Vol. 14 Ch.17 H.2
- (60) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): If a man who goes to bed with his mother-in-law or his stepdaughter or her sister. This does not make his wife unlawful for him. Unlawful does not make a lawful thing unlawful.
Reference: Wasa'il Shia Vol. 14 Ch.6 H.2
- (61) Imam Muhammad Al Baqir (A.S): If a man is married to a woman and he marries with the mother, daughter or sister of the woman in ignorance, so when he comes to know that she is her mother or sister he must not go close to her until waiting period of the mother or sister is complete and when waiting period of mother or sister is complete, his first marriage becomes lawful. And if a child born out of it he is legitimate and will get share of inheritance because Allah has exempted people in their ignorance.
Reference: Wasa'il Shia Vol. 14 Ch.8 H.4

- (62) Imam Jafar Al Sadiq (A.S): If a man who had three wives and he married two more women. He went to bed with one of them, then died. The marriage of the woman, whom he first married and mentioned her name at the time of pronouncing the terms, is permissible. She deserves inheritance and she must complete waiting period, but if he had gone to bed with the woman who was named and mentioned after the mention of the first woman, her marriage is invalid, she does not deserve inheritance and mahr (dower), but she must complete the waiting period.

Reference: Wasa'il Shia Vol. 14 Ch.5 H.1

- (63) Amir al-Mu'minin Ali (A.S): If two sisters, of whom one had married a man who divorced her, and she was pregnant, then proposed marriage to her sister and married her before her divorced sister gave birth, He (the Imam) commanded them to separate from the one married last until her sister gives birth, then he can propose marriage to her and assign mahr (dower) for her twice.

Reference: Al Faqih 3 H.4467

- (64) Imam Jafar Al Sadiq (A.S): If a woman during her Iddat period marry to another man, then she will be separated from her husband and if the woman gives birth to a child in six months or more, the child belongs to the second husband and if he is born before six months then he belongs to the first husband.

Reference: Wasa'il Shia Vol. 14 Ch.24 H.1

- (65) Imam Jafar Al Sadiq (A.S): If a man marries to a woman but four months have passed since the marriage took place and the woman gives birth to a child and the man did not accept the child and the woman thinks that the child belongs to the same man, then the woman's word is not acceptable. They will be separated from each other, and the woman will not be lawful to him forever.

Reference: Al Faqih 3 H.4642

- (66) Imam Jafar Al Sadiq (A.S): If a Muslim apostatizes from Islam, his marriage will become invalidated as in three divorces the marriage is invalidated, and

she will complete Iddat period as in divorce woman completes Iddat period, and if he returns to Islam he will have to remarry, and the woman does not need to complete the Iddat period.

Reference: Al Faqih 3 H.5713

- (67) Imam Muhammad Al Baqir (A.S): A woman living in Madina should not be given in marriage to a villager living outside Madina because he will take her out of Madina to villages.

Reference: Wasa'il Shia Vol. 14 Ch.14 H.1

Women Who Are Forbidden Because Of Their Lineage

- (68) Imam Jafar Al Sadiq (A.S): There are seventeen cases which have been declared forbidden in the Holy Quran, and seventeen cases have been declared forbidden in the traditions. What has come in the Quran is as follows.

1-adultery 2-marrying women whom one's father has married 3-your mothers, 4-daughters, 5- sisters, 6-father's sisters, 7 mother's sisters, 8-brother's daughters, 9- sister's daughters, 10- foster mothers ,11-foster sisters ,12- your wives' mothers, 13- your step-daughters under your guardianship, born of your wives to whom ye have gone in, 14- Those who have been wives of your sons proceeding from your loins, 15- two sisters in wedlock at one and the same time, 16- women in their period of menstruation, 17- associating with women while we are in retreat in the mosque.

The cases that have been declared forbidden in the traditions are as follows.

1-intercourse during the days of the month of Ramazan, 2- marrying with a woman who has taken the oath of condemnation after she has taken it, 4-marrying women during the period of prohibition, 4- having intercourse while in the state of Ihram, 5- marrying familiar ones to whom you are forbidden to marry , 6- marrying a woman who has been divorced by Zihar before the payment of expiation, 7- marrying unbelieving women, 8-marry a woman after he has divorced her nine times, 9- marrying a slave after marrying a free woman, 10- marrying your wife's paternal aunt, 11- marrying your wife's maternal aunts, 12-marrying a slave girl without the consent of her master, 13 -marrying a slave girl by a man who can afford to marry a free woman, 14- marrying a captured female slave before

her being assigned to be in someone's possession, 15- marrying an unbelieving woman, 16- having sex with a bought female slave before her being purified by Istebra, 17- having sex with a ransomed slave woman after some of the ransom money has been paid.

Reference: Wasa'il Shia Vol. 14 Ch.12 H.1, Al Khisal H.10

Rulings On Relationship That Are Forbidden Due To Breastfeeding

- (69) Prophet Muhammad ﷺ: Because of breastfeeding, whoever is unlawful for marriage because of being a relative (blood relationship), becomes unlawful for marriage.
Reference: Al Faqih 3 H.4665
- (70) Imam Muhammad Al Baqir (A.S): Breastfeeding does not make anything forbidden unless it is fed continuously for a day and night or fifteen times, and also of the same woman and continuously so that no other woman's milk is fed during that time. If a child is breastfed ten times and then another woman breastfed him ten times then they will not be forbidden to each other.
Reference: Wasa'il Shia Vol. 14 Ch.21 H.1
- (71) Imam Jafar Al Sadiq (A.S): Breastfeeding does not bring unlawfulness unless it makes the flesh to grow and the bones to strengthen.
Reference: Wasa'il Shia Vol. 14 Ch.13 H.2
- (72) Imam Jafar Al Sadiq (A.S): The breastfeeding that produces flesh and blood is that the baby drinks so much each time that his belly comes out and his stomach is full and then he stops drinking himself.
Reference: Wasa'il Shia Vol. 14 Ch.14 H.2
- (73) Imam Jafar Al Sadiq (A.S): If a woman who allows her milk without giving birth and breastfeeds a girl or a boy with that milk, if because of such milk the unlawfulness on account of breastfeeding comes into existence. He (the Imam) said, No, unlawfulness does not come into existence.
Reference: Wasa'il Shia Vol. 14 Ch.9 H.5

- (74) Imam Jafar Al Sadiq (A.S): If a man marries a small girl and she is breastfed by his wife his marriage becomes invalid.
Reference: Wasa'il Shia Vol. 14 Ch.16 H.1
- (75) Imam Muhammad Al Baqir (A.S): If a boy is breastfed by different women and it is up to the required number or his flesh and blood grows, the daughters of all of them become unlawful for him for marriage.
Reference: Wasa'il Shia Vol. 14 Ch.16 H.3
- (76) Imam Ali Naqi (A.S): If a woman breastfeeds some of a man's children, then the children (daughters) of this woman are not permissible for that man to marry, because her children are equal to his children.
Reference: Wasa'il Shia Vol. 14 Ch.79 H.1
- (77) Imam Muhammad Al Baqir (A.S): It is permissible to breastfeed a child by Jewish or a Christian woman provided that she does not drink alcohol or eat forbidden things such as pork meat etc, and does not take the child to her home, and do not breastfeed your child from an adulterous woman. It is not lawful for you, and does not breastfeed your child with a Magian woman, but you can do so if you do not find any other woman.
Reference: Wasa'il Shia Vol. 14 Ch.75 H.1
- (78) Imam Musa Kazim (A.S): It is not lawful to breastfeed a child from an adulterous woman, nor it is lawful to breastfeed from a girl born of adultery.
Reference: Al Faqih 3 H.4685
- (79) Prophet Muhammad ﷺ: Do not feed your children with the milk of stupid woman because the effect of milk is spread in the child.
Reference: Al Faqih 3 H.4384
- (80) Amir al-Mu'minin Ali (A.S): If a person dies and leaves a breastfed child, his breastfeeding fee will be paid from his father's or mother's inheritance.
Reference: Al Faqih 3 H.4385
- (81) Prophet Muhammad ﷺ: Our daughters are for our sons and our sons are for our daughters.
Reference: Al Faqih 3 H.4687
- (82) Prophet Muhammad ﷺ: A believer is a good match for a believing woman and a Muslim is a good match for a Muslim.

Reference: Al Faqih 3 H.4689

- (83) Imam Jafar Al Sadiq (A.S): Believers are good match for each other.

Reference: Al Faqih 3 H.4690

Defects That Can Cause A Marriage To Be Dissolved

- (84) Imam Jafar Al Sadiq (A.S): A woman can be returned because of four things, alBars (albino, a form of leprosy), leprosy, insanity and al-Qarn which is al-Afal, (growth of a substance in her vagina that prevents sexual intercourse) if he has not yet gone to bed with her, and if so then she cannot be returned.

Reference: Al Faqih 3 H.4495, Tehzeb al Ahkam 6 H.1703

- (85) Imam Jafar Al Sadiq (A.S): If a man who marries from a people but finds out that his wife is blind about which he was not informed, then he cannot return her.

Reference: Al Faqih 3 H.4498, Tehzeb al Ahkam 6 H.1701

- (86) Imam Muhammad Al Baqir (A.S): If a man who marries a woman by the approval of her guardian and finds a defect in her after going to bed with her. If the defect is al-Afal, al-Bars (albino), insanity, or Ifda (an injury that cuts into her feces and urine passages), one who has an apparent defect and illness, such defective people's marriage is revoked and they are returned to their families without divorce. The husband demands for mahr (dower) from her guardian who has cheated about her, and if her guardian did not know about it then there is nothing on him (the guardian) and she is returned to her family. If the husband receives back what he had given, it belongs to him but if he did not get back anything then there is nothing for him. She must complete a waiting period which is for divorce if he has gone to bed with her but if he has not gone to bed with her then she does not need to complete a waiting period.

Reference: Al Faqih 3 H.4499, Tehzeb al Ahkam 6 H.1699

- (87) Imam Jafar Al Sadiq (A.S): If a man who marries and finds Qarn in her. She cannot become pregnant and her husband cannot go to bed with her, so she is compelled to return to her family and she has no mahr (dower). If he has gone to bed with her, if he knew about it before going to bed with her

then went to bed, he has agreed and if he comes to know it after going to bed then he can keep if he so wishes, or return her.

Reference: Tehzeb al Ahkam 6 H.1704

- (88) Imam Jafar Al Sadiq (A.S): If a woman who is free and marries a slave thinking that he is free and then finds out that he is a slave. She has all the control of herself, if she wants she can stay with him or not stay with him. If he has gone to be bed with her she has the mahr (dower) and if he has not gone to bed with her she does not have any mahr (dower). If he goes to bed with her after her knowing that he is a slave and confirms it then he has more of her control.

Reference: Tehzeb al Ahkam 6 H.1708

- (89) Imam Musa Kazim (A.S): If the husband of a woman becomes insane, they must be separated if the woman so wanted.

Reference: Tehzeb al Ahkam 6 H.1709

- (90) Imam Musa Kazim (A.S): Imam Jafar Al Sadiq (A.S): When it is found out that he is impotent and cannot sleep with women, they are separated from each other; and if he goes to bed with her even once then they are not separated from each other, man is not turned away because of defect.

Reference: Tehzeb al Ahkam 6 H.1803

Preferring One Woman Over Another

- (91) Imam Muhammad Al Baqir (A.S): If a man had a wife and he married to another woman, if the second wife is a virgin he may prefer her to the first wife for seven days and if she is not a virgin, he may prefer her for three days.

Reference: Al Faqih 3 H.4480

- (92) Imam Jafar Al Sadiq (A.S): If a man had four wives, there will be one night for each woman. No one can be preferred over one another, but if he does not have four wives but two or three, then he has a right to prefer one woman over another.

Reference: Al Faqih 3 H.4482

- (93) Imam Muhammad Al Baqir (A.S): If a man has two wives, one of whom is a free woman and the other a slave girl, then the free woman will be given

twice as much as the slave girl in terms of distribution of time and maintenance.

Reference: Tehzeb al Ahkam 6 H.1686

The Sermon For Marriage

- (94) Amir al-Mu'minin Ali (A.S): The marriage sermon should be eloquent which should include praise to Allah, piety and fear of Allah and finally blessings on Muhammad and the family of Muhammad.
Reference: Al Faqih 3 H.4440
- (95) Imam Ali bin Hussain (A.S): When Allah is praised, it is as if the marriage sermon has been recited.
Reference: Al Faqih 3 H.4493
- (96) Imam Jafar Al Sadiq (A.S): Marriage can take place without a sermon because it is recommended not obligatory.
Reference: Al Faqih 3 H.5329
- (97) Imam Muhammad Taqi (A.S): The groom can read the marriage sermon himself.
Reference:
- (98) Imam Muhammad Taqi(A.S): The groom himself or his appointed counselor can ask the bride or her guardian, if it is acceptable for them to marry such person on such (fixed) dowry and the bride or her guardian says yes, then it is acceptable (marriage is completed).
Reference: same as above

Rulings On Al-Mutah (Advantageous Marriage)

- (99) فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

Translation: So for whatever you enjoy [of marriage] from them, give them their due compensation² as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation.

Reference: Al-Quran 4:24

- (100) Imam Jafar Al Sadiq (A.S): He who does not believe in our return to this world or al-Mutah is not from us.
Reference: Al Faqih 3 H.4583
- (101) Imam Jafar Al Sadiq (A.S): Al-Mutah is permissible only for one who knows about it, that is one who is aware of its issues, and it is forbidden for one who is ignorant of it.
Reference: Al Faqih 3 H.4584
- (102) Imam Jafar Al Sadiq (A.S): A man asked the Imam, how many is lawful for al-Mutah (advantageous marriage)? He (the Imam) said, It is as many as you wish.
Reference: Tehzeb al Ahkam 6 H.1118
- (103) Imam Jafar Al Sadiq (A.S): al-Mutah (advantageous marriage) is lawful but you must not marry except those who possess chastity.
Reference: Tehzeb al Ahkam 6 H.1086
- (104) Imam Jafar Al Sadiq (A.S): Al-Mutah (advantageous marriage) is that you must say, O female servant of Allah, I marry you for so and so many days for such and such amount of dirham as mahr (dower). When the days pass her divorce is her condition and she does not need waiting period.
Reference: Tehzeb al Ahkam 6 H.1088
- (105) Imam Jafar Al Sadiq (A.S): One should not do al-Mutah (advantageous marriage) with al-Kawashif, They are those whose houses are known to people and people go to them. Al Dawaiy, they are those women who call people to themselves and who are known for indecent acts. al-Baghaya, They are those who are known for their committing fornication, and Dhawat al-Azwaj, they are those who are not divorced according to the Sunnah.
Reference: Tehzeb al Ahkam 6 H.1099
- (106) Imam Jafar Al Sadiq (A.S): It is not permissible to do al-Mutah with a virgin without his father or guardian permission.
Reference: Tehzeb al Ahkam 6 H.1102

- (107) Imam Jafar Al Sadiq (A.S): If a man who marries a virgin in the manner of al-Mutah (advantageous marriage), It is detestable because of disgrace to her family.
Reference: Tehzeb al Ahkam 6 H.1100
- (108) Imam Jafar Al Sadiq (A.S): One should not marry in a minor girl in a manner of al-Mutah that can be said that she has been deceived, but must have reached the age of not being deceived and it is better that she be ten years of age.
Reference: Wasa'il Shia Vol. 14 Ch.12 H.1
- (109) Imam Jafar Al Sadiq (A.S): If a man who marries a virgin girl in the manner of al-Mutah (advantageous marriage). It is not unlawful as long as she is not under age (or it does cause her humiliation).
Reference: Wasa'il Shia Vol. 14 Ch.13 H.4
- (110) Imam Jafar Al Sadiq (A.S): It is not permissible to marry a Christian or Jewish woman in a manner of al-Mutah (advantageous marriage).
Reference: Wasa'il Shia Vol. 14 Ch.14 H.1
- (111) Imam Jafar Al Sadiq (A.S): It is not unlawful for one to marry in the manner of alMut'ah (advantageous marriage) the slave-girl of a woman but if the master is a man then al-Mutah (advantageous marriage) with her is not permissible without the permission of her master.
Reference: Wasa'il Shia Vol. 14 Ch.19 H.1
- (112) Imam Jafar Al Sadiq (A.S): When you settle the conditions of al-Mutah (advantageous marriage) with a woman and she agrees and marriage becomes binding, you can bring your prior condition after marriage, if she agrees it is permissible, if she does not agree, it does not apply effectively to her, it was before marriage.
Reference: Wasa'il Shia Vol. 14 Ch.19 H.1
- (113) Imam Jafar Al Sadiq (A.S): If a man who marries in the manner of al-Mutah (advantageous marriage) , they inherit each other if they do not set a condition because condition is effective after marriage.
Reference: Wasa'il Shia Vol. 14 Ch.20 H.1
- (114) Imam Jafar Al Sadiq (A.S): Mahr (dower) in al-Mutah (advantageous marriage), is whatever they agree on, up to the time they want.

Reference: Wasa'il Shia Vol. 14 Ch.21 H.3

- (115) Imam Jafar Al Sadiq (A.S): Mahr (dower) in al-Mutah (advantageous marriage) can be a handful of food items, wheat flour, or fine flour or dates.
Reference: Wasa'il Shia Vol. 14 Ch.22 H.1
- (116) Imam Ali Raza (A.S): If a man who marries in the manner of al-Mutah (advantageous marriage) for one year or less or more, it is permissible if it is a known matter for a known number of days.
Reference: Wasa'il Shia Vol. 14 Ch.22 H.4
- (117) Imam Musa Kazim (A.S): A man can marry a woman in a manner of al-Mutah (advantageous marriage) as many times as he wishes.
Reference: Wasa'il Shia Vol. 14 Ch.25 H.1
- (118) Imam Jafar Al Sadiq (A.S): If a man has four wives, he can marry in a manner of al-Mutah (advantageous marriage), with as many women as he wants without guardians and witnesses.
Reference: Wasa'il Shia Vol. 14 Ch.26 H.2
- (119) Imam Muhammad Al Baqir (A.S): If one of the spouses dies within a period of time, there will be no mutual inheritance.
Reference: Wasa'il Shia Vol. 14 Ch.27 H.2
- (120) Imam Ali Raza (A.S): Marriage in the manner of al-Mutah (advantageous marriage) can be with or without inheritance. There is inheritance if it is stipulated, and there is not any inheritance if it is not stipulated.
Reference: Wasa'il Shia Vol. 14 Ch.32 H.6
- (121) Imam Jafar Al Sadiq (A.S): If a woman gives birth because of marriage in the form of al-Mutah (advantageous marriage), then the child will be legitimate and he will get share in inheritance.
Reference: Wasa'il Shia Vol. 14 Ch.32 H.1
- (122) Imam Jafar Al Sadiq (A.S): If a man who meets a woman, then asks her to give herself in marriage in the manner of al-Mutah (advantageous marriage) to him for a month, but does not identify the month. Times pass and he meets her after several years. If the month was not specified he could not claim anything from her.
Reference: Wasa'il Shia Vol. 14 Ch.36 H.1

- (123) Imam Jafar Al Sadiq (A.S): If a man who comes to a woman and asks her to marry in the manner of al-Mutah (advantageous marriage) and she agrees with the condition that he can do whatever a wife and a husband do like looking, touching each other and so on, except inserting his private organ into her private organ. Apart from this he can enjoy in whatever way he likes because she is afraid of being disgraced. He cannot have anything more than what is stipulated.
Reference: Wasa'il Shia Vol. 14 Ch.39 H.1
- (124) Imam Jafar Al Sadiq (A.S): A person asked the Imam, if a man goes to bed with a girl (slave-girl) in the manner of al-Mutah (advantageous marriage) and forgets to mention the conditions until he has gone to bed with her, if he must be punished as a fornicator. He (the Imam) said, No, but he can take advantage after forming marriage and ask Allah to forgive him because of what he has done.
Reference: Wasa'il Shia Vol. 14 Ch.41 H.1
- (125) Imam Jafar Al Sadiq (A.S): If a man who marries a woman in the manner of al-Mutah (advantageous marriage), then people of her family leap in her case and give her in marriage publicly without her permission. Her first husband must feel fear of Allah and give up to her as charity the remaining of the time when she is being troubled. She, in private, can say to him that her family had leapt in her case and had given her in marriage to him without her permission, command and instructions and that now she agrees, so he must allow to solemnize the marriage all over again in a correct manner between the two of them.
Reference: Al Faqih 3 H.4599
- (126) Imam Ali Raza (A.S): It is not permissible to move a woman in al-Mutah (advantageous marriage) from one city to another.
Reference: Al Faqih 3 H.4603
- (127) Imam Ali Raza (A.S): If a woman is in al-Mutah (advantageous marriage) and she marries another man before the period of al-Mutah is over and the man does not know about it, then such al-Mutah is permissible for the man and all the sin will be on her.
Reference: Al Faqih 3 H.2604
- (128) Imam Musa Kazim (A.S): If a man marries a woman in a manner of al-Mutah (advantageous marriage) for a fixed time, it is permissible for him to marry

her sister when the period between them has expired, but it is forbidden if the period does not expire.

Reference: Al Faqih 3 H.2605

- (129) Imam Ali Raza (A.S): If a man marries a woman in a manner of al-Mutah (advantageous marriage), it is not permissible for him to marry (permenant marriage) her daughter.

Reference: Al Faqih 3 H.2606

- (130) Imam Muhammad Al Baqir (A.S): A man can do al-Mutah (advantageous marriage) if he wants to when he already had a wife, even if he lives in his city with his wife.

Reference: Al Faqih 3 H.2609

- (131) Imam Jafar Al Sadiq (A.S): If a man dies within the period of al-Mutah (advantageous marriage), then the Iddat period of a woman will be four months and ten days, and she will also give up adornment.

Reference: Al Faqih 3 H.2610

Manner Of Conjugal Relation

- (132) Imam Jafar Al Sadiq (A.S): When you meet your wife hold to her forehead and face al-Qiblah (al-Kabah) and say:

"الهم بامانتك اخذتها و بكلماتك استحللتها فان قضيت لى منها ولدا فا جعله مباركا
تقيا من شيعة آل محمد ولا تجعل للشيطان فيه شركا ولا نصيبا"

Reference: Al Faqih 3 H.1205

- (133) Prophet Muhammad ﷺ, Amir al-Mu'minin Ali(A.S): When anyone of you goes to bed (for sexual intercourse) with his wife, he must not go like birds do. He must stay in and persist. Certain ones have said that one must linger.

Reference: Al Khisal H.10

- (134) Prophet Muhammad ﷺ: All playing of believers is falsehood except three things: horse training, sharp-shooting from his bow and playing with his wife because they are right.

Reference: Wasa'il Shia Vol. 14 Ch.57 H.2

- (135) Imam Jafar Al Sadiq (A.S): It is not permissible to have intercourse naked, facing al-Qilbah and turning back to al-Qiblah.

Reference: Wasa'il Shia Vol. 14 Ch.58 H.2

- (136) Prophet Muhammad ﷺ: It is not permissible to look at woman's private part during intercourse as it causes blindness in the baby.

Reference: Wasa'il Shia Vol. 14 Ch.59 H.4

- (137) Prophet Muhammad ﷺ, Amir al-Mu'minin Ali (A.S): Beware of speaking when two sexual organs meet, it may cause dumbness and muteness in the child.

Reference: Al Faqih 3 H.4914

- (138) Imam Jafar Al Sadiq (A.S): One who has dyed his hairs does not go to bed with his wife, because it may risk the child to be transgender.

Reference: Wasa'il Shia Vol. 14 Ch.62 H.1

- (139) Imam Muhammad Al Baqir (A.S): It is detestable to have intercourse in the following times:

- 1- between dawn and sunrise
- 2- from sunset to the disappearance of brightness in the west
- 3- on the day of sun eclipse, in the night of moon eclipse
- 4- in the day and night of black, red, and yellow winds
- 5- in the day and night of an earthquake

Reference: Wasa'il Shia Vol. 14 Ch.63 H.1

- (140) Imam Musa Kazim (A.S): One who goes to bed with his wife in the night of the end of a lunar month when the moon is not visible at all may not remain safe from (misfortune of) premature birth of the child.

Reference: Wasa'il Shia Vol. 14 Ch.103 H.1

- (141) Prophet Muhammad ﷺ: You must not go to bed with your wife in the first night of a lunar month, in the night of the middle of the month, and in the last night of the month, because it is feared for the child of insanity (being possessed by Jinn).

Reference: Wasa'il Shia Vol. 14 Ch.69 H.2

- (142) Imam Jafar Al Sadiq (A.S): One must not have intercourse in a ship.

Reference: Wasa'il Shia Vol. 14 Ch.70 H.4

- (143) Prophet Muhammad ﷺ: If a man experiences nightfall, then it is not permissible for him to have intercourse with his wife before taking bath

(Ghusl) and if he does so and the child is born insane, he should not blame anyone but himself.

Reference: Wasa'il Shia Vol. 14 Ch.70 H.1

- (144) Imam Musa Kazim (A.S): If a man has a ring on his hand with names of Allah or a verse of the Quran inscribed on it, he should not have sexual intercourse or defecate while wearing the ring.

Reference: Wasa'il Shia Vol. 14 Ch.74 H.1

- (145) Prophet Muhammad ﷺ: Intercourse is prohibited in the following cases:

- 1- The first, fifteen and last dates of the month
- 2- While thinking of another woman
- 3- While standing
- 4- The night of Eid ul Adha
- 5- Under a fruit tree
- 6- In the sunlight but if you put a veil then it is permissible
- 7- Between adhan and iqamah
- 8- Without Wudu with a pregnant woman
- 9- In middle of the month of Shaban
- 10- In the last two days of the month of Shaban
- 11- On the roofs of buildings
- 12- The night when you have to go on a journey
- 13- If you have to travel on a journey of three days and three nights
- 14- In the first hour of the night

Reference: Al Faqih 3 H.4899

Explanation:

Sheikh Hur al-Amli has narrated this hadith in different chapters of his book, that's why we are not taken this hadith from his book, but this hadith is also narrated in other books of hadith. Sheikh Hur al-Amli has narrated this hadith in his book Wa'sail Ch.14 Page 183-185.

- (146) Imam Jafar Al Sadiq (A.S): It is detestable to have intercourse with a full stomach, and intercourse with old women is also detestable.

Reference: Wasa'il Shia Vol. 14 Ch.152 H.1

- (147) Prophet Muhammad ﷺ: If a man is in a state of Janabah with his wife on his bed, he should not recite the Quran.

Reference: Wasa'il Shia Vol. 14 Ch.151 H.1

- (148) Prophet Muhammad ﷺ: When you have intercourse with your wife, she should have a separate piece of clothing and you should have a separate one, because in the case of one piece, it will create enmity between you, which will lead to separation and divorce.
Reference: same as above
- (149) Prophet Muhammad ﷺ: It is forbidden to have intercourse with your wife on the raod.
Reference: Wasa'il Shia Vol. 14 Ch.69 H.3
- (150) Prophet Muhammad ﷺ: It is not permissible to have intercourse with a woman in her Hayd (menstruation), and if a man does so and the child is born with leprosy, he should not blame anyone but himself.
Reference: Al Faqih 3 H.4413
- (151) Imam Ali Raza (A.S): A young woman (wife) should not be left without intercourse for more than four months. If he does not have intercourse for than four months, he will be a sinner. But if the woman gives permission than it is fine.
Reference: Wasa'il Shia Vol. 14 Ch.71 H.1
- (152) Imam Jafar Al Sadiq (A.S): If a man who when going to bed with his wife is afraid of Satan's accompaniment, he should say, 'In the name of Allah' and seek protection with Allah against Satan. This is found out by means of one's love for us and one's hatred toward us. Whoever loves us is from the seed of the servant (of Allah) and whoever hates us is from the seed of Satan.
Reference: Wasa'il Shia Vol. 14 Ch.68 H.1
- (153) Prophet Muhammad ﷺ: Having intercourse in the following times is a blessing and a mercy for children.
- 1- Monday night
 - 2- Tuesday night
 - 3- Thursday night
 - 4- Day of Thursday when the sun is right in the middle of sky
 - 5- Friday night
 - 6- After Al-Asr prayer on Friday
 - 7- Friday night after Al-Isha prayer
- Reference: Wasa'il Shia Vol. 14 Ch.151 H.1

- (154) Imam Jafar Al Sadiq (A.S): It is not permissible to have intercourse on the night of Wednesday.
Reference: Wasa'il Shia Vol. 14 Ch.39 H.1
- (155) Imam Jafar Al Sadiq (A.S): Avoid woman's anus because it is detestable.
Reference: Wasa'il Shia Vol. 14 Ch.72 H.5
- (156) Imam Ali Raza (A.S): The Jews used to say that if the husband had intercourse from rear, the child would be born squint. Allah revealed this verse against the Jewish idea that your wives are a place of cultivation for you, so come to your place of cultivation however you wish. And it does not mean intercourse in anus.
Reference: Wasa'il Shia Vol. 14 Ch.72 H.1
- (157) Imam Jafar Al Sadiq (A.S): A man asked the Imam about coming to women from their rear. He (the Imam) said, she is a doll, you must not disappoint her.
Reference: Wasa'il Shia Vol. 14 Ch.72 H.3
- (158) Imam Jafar Al Sadiq (A.S): If the woman agrees then there is nothing wrong in anal intercourse, but the Allah has commanded you may approach them in the manner specified by Allah. This is when you want to have children. When you want to have children, then go from where Allah has commanded, otherwise your women are your cultivation.....Al-Quran (2:23).
Reference: Wasa'il Shia Vol. 14 Ch.73 H.2
- (159) Imam Ali Raza (A.S): It is permissible for a man to come to his wife in her anus but We (Ahl al'Bayt) do not do so.
Reference: Faroh Kafi 5 H.2, Wasa'il Shia Vol. 14 Ch.73 H.1
- (160) Imam Jafar Al Sadiq (A.S): There is nothing wrong if a man come to his wife in her anus.
Reference: Wasa'il Shia Vol. 14 Ch.73 H.3

Explanation:

Apparently there are two types of hadiths on this issue. However, the hadiths of approbation are clear and the hadiths of prohibition are ambiguous. But rejecting any hadith without justification is *Kufr* in such a case rules of the Mutakhreen (later ones) will be applied in these hadiths, that is this action is neither permissible nor prohibited but it will be detestable.

However we do not use the term of the later ones and the method of the forerunners is in accordance with the hadiths of Aimah (A.S), that how to examine the two hadiths when they come into conflict. This method we have already described. In this era, we believe that the best way to examine the hadith is to look at the public (opponents) and follow the opposite hadith which they follow.

But we say that these hadiths are not contradictory, but be considered permissible. Those hadiths which are of prohibition are related when a person wants to have children as explained in the hadith. That is, it is not permissible to have anal intercourse with a woman in order to have children, because according to the hadiths if a child is born through anal intercourse, he will hate Ahl al-Bayt (A.S), whereas the hadiths with the permission to have anal intercourse are under normal circumstances. That is, when intercourse is performed other than seeking children then anal intercourse is permissible and in our view this is correct. But this does not mean that this action must be done. Matters between the husband and wife depend on the will of the two, except for certain conditions of intercourse as the time of having children.

Let me make it clear that you may be wondering how a child can be born by anal intercourse, then it should be clear that anal intercourse can also lead to pregnancy and science has proved it.

- (161) Imam Jafar Al Sadiq (A.S): A man can look at his wife when she is nude. Pleasure is in such things.

Reference: Wasa'il Shia Vol. 14 Ch.59 H.1

- (162) Imam Musa Kazim (A.S): It is not unlawful, if a man kisses the vagina of a woman (wife).

Reference: Wasa'il Shia Vol. 14 Ch.51 H.1

- (163) Imam Jafar Al Sadiq (A.S): It is not unlawful, if a man receives help from any part of his body to help his wife to revieve satisfaction, but he must not seek help from what is other than his body to help her receive satisfaction.

Reference: Wasa'il Shia Vol. 14 Ch.51 H.2

- (164) Prophet Muhammad ﷺ: If a man overwhelms his wife (engages in sexual intercourse) when there is a child in the house who is awake, sees and hears them speaking and their breathing, the child will not escape, a boy or girl, their involvement in fornication.

Reference: Al Faqih 3 H.1397

- (165) Imam Jafar Al Sadiq (A.S): Learn three traits, having sex in private, going out after your daily bread early in the morning and being cautious.
Reference: Wasa'il Shia Vol. 14 Ch.60 H.16
- (166) Imam Jafar Al Sadiq (A.S): Beware of speaking when two sexual organs meet it may cause dumbness and muteness.
Reference: Wasa'il Shia Vol. 14 Ch.75 H.3
- (167) Imam Muhammad Al Baqir (A.S): It is not unlawful to withdraw before semen discharge from the woman who is free, if he likes even if she may not like. She does not have any say in it.
Reference: Al Faqih 3 H.1668
- (168) Imam Ali Raza (A.S): It is fine to withdraw during intercourse in six cases, (1) from a woman you are sure will not get pregnant, (2) an old woman, (3) a lewd woman, (4) a shameless woman, (5) a woman who will not nurse her child, (6) and a slave woman.
Reference: Wasa'il Shia Vol. 14 Ch.76 H.3

The Rights Of Husband On His Wife

- (169) Prophet Muhammad ﷺ: Wife must yield to and obey her husband and must not oppose and disobey him. She must not give charity from his house without his permission and must not fast optionally without his permission. If she goes out of his house without his permission, the angels of skies and earth condemn her as well the angels of wrath and angels of mercy until she returns to her home.
Reference: Wasa'il Shia Vol. 14 Ch.79 H.1
- (170) Prophet Muhammad ﷺ: If I were to command anyone to prostrate for others I would command the woman to prostrate for her husband.
Reference: Wasa'il Shia Vol. 14 Ch.81 H.1, Al Faqih 3 H.4519
- (171) Imam Jafar Al Sadiq (A.S): If a woman passes a night and her husband is angry with her because of a right to which she does not yield, her Salat (prayer) is not accepted until he becomes happy with her.
Reference: Al Faqih 3 H.4523

- (172) Imam Jafar Al Sadiq (A.S): It is not permissible for a woman to remove her clothes other than her husband's home or without the permission of her husband and if she does so, then Allah will condemn her until she returns to her home.
Reference: Wasa'il Shia Vol. 14 Ch.78 H.5, Al Faqih 3 H.4518
- (173) Imam Muhammad Al Baqir (A.S): Allah has made Jihad obligatory on men and also on women. The Jihad of a woman is that whatever affliction she has to endure from her husband and the man who shows his pride, she tolerates it and live well with her husband.
Reference: Al Faqih 3 H.4521
- (174) Prophet Muhammad ﷺ: If a woman perfume her body for someone other than her husband, her prayers will not be accepted until she washes it and the fragrance disappeared.
Reference: Wasa'il Shia Vol. 14 Ch.80 H.6, Al Faqih 3 H.4524
- (175) Imam Jafar Al Sadiq (A.S): If a woman says to her husband, "I have never seen any good from you", then her deeds will be confiscated.
Reference: Al Faqih 3 H.4968
- (176) Prophet Muhammad ﷺ: It is not permissible for a woman to tell another woman what has happened between her and her husband in private.
Reference: Wasa'il Shia Vol. 14 Ch.45 H.4, Al Faqih 3 H.4532
- (177) Prophet Muhammad ﷺ: If a woman cast a spell of magic on her husband to please her, then angels of skies and earth condemn her. And if she fasts day and night and stays up all night to worship and shave her head, Allah will not accept her repentance.
Reference: Wasa'il Shia Vol. 14 Ch.44 H.1, Al Faqih 3 H.4544

The Rights Of Wife On Her Husband

- (178) Imam Muhammad Al Baqir (A.S): The most honorable of you is the one who has the utmost respect for his wives.
Reference: Wasa'il Shia Vol. 14 Ch.88 H.7, Al Faqih 3 H.4774
- (179) Prophet Muhammad ﷺ: The best of you is one who is best for his women.
Reference: Wasa'il Shia Vol. 14 Ch.88 H.10, Al Faqih 3 H.4538

- (180) Imam Jafar Al Sadiq (A.S): The right of wife on her husband is that, he must provide her sufficient food, clothes and forgive her if she acted ignorantly.
Reference: Wasa'il Shia Vol. 14 Ch.88 H.1, Al Faqih 3 H.4526
- (181) Imam Jafar Al Sadiq (A.S): If a woman performs Salat (prayer) five times a day, fasts a month, obeys her husband and recognizes the right of Ali (A.S), she then can enter paradise from whichever door of the garden (paradise) she wants.
Reference: Wasa'il Shia Vol. 14 Ch.70 H.4, Al Faqih 3 H.4541
- (182) Prophet Muhammad ﷺ: The husband should leave his wife as she is i.e. treating her gently and not harshly, because a woman is like a rib bone, if it is forced to straighten, it will break.
Reference: Al Faqih 3 H.4527
- (183) Imam Jafar Al Sadiq (A.S): The man should command his wife to do good deeds and forbid her from doing evil, now it is upto the woman to accept it or not, but do not force her in this regard.
Reference: Wasa'il Shia Vol. 14 Ch.95 H.4, Al Faqih 3 H.4533
- (184) Imam Jafar Al Sadiq (A.S): The man should create love and Wilayah of Ali (A.S), in his women hearts and then leave them alone.
Reference: Wasa'il Shia Vol. 14 Ch.92 H.4, Al Faqih 3 H.4534
- (185) Prophet Muhammad ﷺ: If a woman is called by her husband for something and she keeps procrastinating until her husband falls asleep, then the angels will continue to condemn her until her husband wakes up.
Reference: Al Faqih 3 H.4536
- (186) Imam Jafar Al Sadiq (A.S): A man who has a good relationship with his wife, Allah have mercy on him because Allah has given this woman into his hands and made him her guardian.
Reference: Al Faqih 3 H.4534
- (187) Prophet Muhammad ﷺ: You must not lodge women in a chamber, do not teach them writing (that would lead to unlawful behavior), but teach them the spinning wheel and Chapter 24 (Al-Nur) of the Quran.
Reference: Wasa'il Shia Vol. 14 Ch.92 H.2, Al Faqih 3 H.4535

- (188) Imam Muhammad Al Baqir (A.S): Whoever does not give his wife a cloth to cover her body and bread (maintenance) to keep her back straight, then it is obligatory on the Imam to separate them.
Reference: Al Faqih 3 H.4529
- (189) Imam Jafar Al Sadiq (A.S): Whoever divorces his pregnant wife, the period of Iddat will be till the birth of child, until then her maintenance is obligatory on her husband.
Reference: Wasa'il Shia Vol. 14 Ch.7 H.1

Rulings On Children

- (1) Imam Musa Kazim (A.S): When Allah intends good for his servant, He does not cause him to die until his vicegerent (successor) is not shown to him.
Reference: Wasa'il Shia Vol. 15 Ch.1 H.7, Al Faqih 3 H.4690
- (2) Imam Musa Kazim (A.S): One should not avoid praying for a child because of lack of resources. Ask for them (children), Allah, most Majestic, will grant them sustenance.
Reference: Wasa'il Shia Vol. 15 Ch.3 H.1
- (3) Prophet Muhammad ﷺ: One who supports three daughters or three sons, paradise becomes obligatory for him, even if they are just two, or even if she is just one.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.3, Al Faqih 3 H.4698
- (4) Imam Jafar Al Sadiq (A.S): One must pray to his Lord to give him a daughter who will weep and mourn for him after his death.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.1
- (5) Prophet Muhammad ﷺ: The best of children are daughters, who are kind, serving, comforting, blessed and nursing (their parents),
Reference: Wasa'il Shia Vol. 15 Ch.4 H.3
- (6) Imam Jafar Al Sadiq (A.S): One who supports two daughters, two sisters, two maternal aunts or two paternal aunts, they will save him from hell fire.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.4, Al Faqih 3 H.4699

- (7) Imam Jafar Al Sadiq (A.S): Daughters are virtues and sons are blessings, so good deeds are reward and blessings will be questioned.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.4, Sawab al Amaal P.239 H.1
- (8) Imam Ali Raza (A.S): If a man is not having a child, he should raise his voice with Adhan in his house. Allah will remove the illnesses from you and your family.
Reference: Wasa'il Shia Vol. 15 Ch.11 H.1, Al Faqih 3 H.903
- (9) Prophet Muhammad ﷺ: If one's wife is pregnant and he keeps in his intention to name him Muhammad or Ali, a boy will be born to him.
Reference: Wasa'il Shia Vol. 15 Ch.13 H.2, Al Faqih 3 H.570
- (10) Amir al-Mu'minin Ali (A.S): The gestation period is at least six months, a woman cannot give birth to a child before this (who survived).
Reference: Wasa'il Shia Vol. 15 Ch.14 H.3
- (11) Amir al-Mu'minin Ali (A.S): The maximum pregnancy period is nine months. People who say that sometimes pregnancy can stay in the mother's womb for up to two years are liars.
Reference: Wasa'il Shia Vol. 15 Ch.17 H.3
- (12) Imam Hussain (A.S): If a child was born then congratulate the parents by saying, "May Allah enables you to thank the Benefactor for the blessed gift, May Allah make him to grow up to manhood and may Allah give you the chance to enjoy his good deeds.
Reference: Wasa'il Shia Vol. 15 Ch.17 H.5
- (13) Imam Musa Kazim (A.S): The first good thing that a father can do to his children is to give them good names. You must find a good name for (each of) your children.
Reference: Wasa'il Shia Vol. 15 Ch.17 H.2
- (14) Imam Muhammad Al Baqir (A.S): When Satan hears someone calling O Muhammad, O Ali, Satan melts like lead until he hears someone calling with the names of our enemies, he becomes excited and swaggers.
Reference: Wasa'il Shia Vol. 15 Ch.20 H.2, Al Faqih 3 H.4487

- (15) Imam Ali Raza (A.S): Poverty does not enter a house wherein a person's name is Muhammad or Ahmad or Ali or al-Hassan or al-Husayn or Jafar or Talib or Abd Allah or Fatimah of the women.
Reference: Wasa'il Shia Vol. 15 Ch.22 H.1
- (16) Imam Ali Raza (A.S): You should feed male frankincense to your pregnant women, if the child in her womb is a male he will grow up of intelligent heart, learned and brave, and if the child is female she will grow up of good moral behavior (beautiful) and of large posterior which will be favorable to her husband.
Reference: Wasa'il Shia Vol. 15 Ch.24 H.3
- (17) Prophet Muhammad ﷺ: One must say Adhan for Salat (prayer) in the right ear of a newborn child and Iqamah in the left ear to protect the child from Satan, condemned to be stoned.
Reference: Wasa'il Shia Vol. 15 Ch.26 H.1
- (18) Imam Muhammad Al Baqir (A.S): You should drop water from Euphrates and soil from the grave of al Husayn, (A.S), or water from the sky in the mouth of your newborn ones.
Reference: Wasa'il Shia Vol. 15 Ch.34 H.2
- (19) Imam Jafar Al Sadiq (A.S): Every man is safeguarded with his Aqiqah and Aqiqah is more urgently needed than Adhiyah (sacrifice animal).
Reference: Wasa'il Shia Vol. 15 Ch.35 H.1
- (20) Imam Jafar Al Sadiq (A.S): Whether it is boy or a girl, one should made Aqiqah on the seventh day, as well as name him and shave his head on that day, and if he has strength, he should give gold or silver as charity equal to the weight of his hairs, otherwise as much as possible.
Reference: Wasa'il Shia Vol. 15 Ch.36 H.3
- (21) Imam Jafar Al Sadiq (A.S): If a man not know if his father had made Aqiqah for him or not, he should made Aqiqah for himself even if he is old.
Reference: Wasa'il Shia Vol. 15 Ch.38 H.1, Al Faqih 3 H.4710
- (22) Imam Jafar Al Sadiq (A.S): Any animal that can be sacrificed can be slaughtered for Aqiqah.
Reference: Wasa'il Shia Vol. 15 Ch.36 H.8, Al Khisal H.670

- (23) Imam Jafar Al Sadiq (A.S): If the newborn is male then male sacrifice should be made for Aqiqah and if it is female then female animal should be sacrificed.
Reference: Wasa'il Shia Vol. 15 Ch.39 H.1, Al Faqih 3 H.4712
- (24) Imam Jafar Al Sadiq (A.S): Aqiqah is not necessary for one who is poor or cannot find anything.
Reference: Wasa'il Shia Vol. 41 Ch.1 H.7, Al Faqih 3 H.4714
- (25) Imam Jafar Al Sadiq (A.S): When slaughtering the animal for Aqiqah say:
"بسم الله و بالله الهم عقيقة عن فلان لحمها بلحمه و دمها بدمه و عظمها بعظمه اللهم اجعله وقا لال محمد صلى الله عليه و آله"
Reference: Wasa'il Shia Vol. 15 Ch.46 H.1
- (26) Imam Muhammad Al Baqir (A.S): Staining the head of the child with the blood of the animal for Aqiqah is a practice of pagans.
Reference: Wasa'il Shia Vol. 15 Ch.48 H.1
- (27) Imam Jafar Al Sadiq (A.S): Piercing a hole in the ear of a boy is of Sunnah and circumcision on the seventh day is of Sunnah.
Reference: Wasa'il Shia Vol. 15 Ch.49 H.1
- (28) Prophet Muhammad ﷺ: The ears of newborn should be pierced as this is against the Jews and the ears of al-Hassas (A.S) and al-Hussain (A.S) were also pierced.
Reference: Wasa'il Shia Vol. 15 Ch.51 H.1, Al Faqih 3 H.1534
- (29) Amir al-Mu'minin Ali (A.S): There is no need to circumcise a female but male circumcision is obligatory.
Reference: Wasa'il Shia Vol. 15 Ch.52 H.5, Al Faqih 3 H.4724
- (30) Imam Ali Raza (A.S): Circumcision is obligatory Sunnah for men but for girls it is a noble trait.
Reference: Wasa'il Shia Vol. 15 Ch.52 H.6

Explanation:

No one should speak against the Shia's regarding the female circumcision, so I think it is appropriate to give them reference from their own books so that they will read it before speaking against us. Female circumcision is not necessary, but if it is done, it becomes more comfortable for men. Perhaps

it is still very common in Arab now a days. This issue is also present among Non-Shia's, see Hadiya Sharif vol.1, page 38, Lucknow. On the margin of this book, Allama Abdul Haye Lucknowi has written with reference to Fateh al-Qadeer that circumcision is obligatory for men and a Nobel treat for women. Therefore, there is no need to object. By the way no sect now days follow it.

- (31) Imam Musa Kazim (A.S): Every Imam is born circumcised and purified and Imam Mahdi^{ATFS} was also born in the same way (circumcised), but in order to follow the Sunnah and the nation of Abraham (A.S) razor is used at the place of circumcision.
Reference: Wasa'il Shia Vol. 15 Ch.53 H.2, Kamal ud Din P.433 H.5
- (32) Imam Musa Kazim (A.S): Circumcision on the seventh day is of Sunnah but delaying is not harmful.
Reference: Wasa'il Shia Vol. 15 Ch.54 H.1
- (33) Amir al-Mu'minin Ali (A.S): If a man becomes a Muslim he must circumcise even if he is eighty years old.
Reference: Wasa'il Shia Vol. 15 Ch.55 H.1
- (34) Imam Mahdi (A.S): If the flesh reappears after the circumcision, then it is obligatory to cut it (i.e. it will be circumcised again) because the earth cries for forty four days when the uncircumcised person urinates on it.
Reference: Wasa'il Shia Vol. 15 Ch.57 H.1, Ehtjaj al Tibrisi P.480
- (35) Imam Jafar Al Sadiq (A.S): If a child who dies on the seventh day, if he dies before al-Zuhr Aqiqah is not required, but if he dies after al-Zuhr then Aqiqah is required.
Reference: Wasa'il Shia Vol. 15 Ch.61 H.1, Al Faqih 3 H.4721
- (36) Prophet Muhammad ﷺ: Do not beat your children because of their crying, because their crying for four months is a testimony of Tawheed, for four months blessings on Muhammad and his family and for four months they pray for their parents.
Reference: Wasa'il Shia Vol. 15 Ch.63 H.1
- (37) Amir al-Mu'minin Ali (A.S): Do not shave the heads of children in al-Qaza and al-Qaza meaning to shave certain parts and leave other parts.
Reference: Wasa'il Shia Vol. 15 Ch.66 H.2

- (38) Prophet Muhammad ﷺ: It is not permissible to shave the heads of children in al-Qaza, if such child is brought to me, I will not pray for him.
Reference: Wasa'il Shia Vol. 15 Ch.66 H.6
- (39) Imam Jafar Al Sadiq (A.S): Children's milk teeth are replaced in seven years. They must be instructed to perform Salat (prayer) at the age of nine years, their bed must be separated at the age of ten, they experience wet dream at the age of fourteen, their growth in length stops at the age of twenty-two and their growth of reason stops at the age twenty-eight except experiences.
Reference: Wasa'il Shia Vol. 15 Ch.74 H.4
- (40) وَالْوَالِدَتُ يُرَضِّعَنَّ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
Translation: Mothers may suckle their children for two whole years.
Reference: Al-Quran 2:233
- (41) Imam Jafar Al Sadiq (A.S): Mothers must breastfeed their children means that a child during breastfeeding period is between the two parents in equal manners. When the child is weaned then the father has more right about him than the mother. When the father dies then the mother has more right than the relatives. If the father finds a breastfeeding woman who asks four dirham, for example, and the mother says that she will not do for less than five dirham, he can take the child away from her unless she is more kind and better for the child.
Reference: Wasa'il Shia Vol. 15 Ch.81 H.1, Al Faqih 3 H.4501
- (42) Imam Jafar Al Sadiq (A.S): A man asked the Imam if a man who divorces his wife. They have a child, which one of them has more right for the child? He (the Imam) said, the woman has more right as long as she does not marry.
Reference: Wasa'il Shia Vol. 15 Ch.81 H.3, Al Faqih 3 H.4502
- (43) Imam Jafar Al Sadiq (A.S): When a man divorces his wife, who is pregnant, he must provide her maintenance until she gives birth. When she gives birth he must pay her wages and must not harm her unless he finds someone who does it for less; but if she agrees with the lesser wages then she has more right to breastfeeding her child until the child is weaned.
Reference: Al Faqih 3 H.4504

- (44) Imam Jafar Al Sadiq (A.S): Leave the children for seven years, let them play, then teach them literature for seven years (train them), then watch them for seven years, so if they succeed, it will be fine, otherwise they will be among those who are not good.
Reference: Wasa'il Shia Vol. 15 Ch.81 H.2
- (45) Prophet Muhammad ﷺ: Teaching your children literature is better than giving half Saa' (wheat etc.) in charity everyday.
Reference: Wasa'il Shia Vol. 15 Ch.92 H.1, Al Faqih 3 H.4743
- (46) Imam Jafar Al Sadiq (A.S): You should hasten (take the initiative) to teach Hadith to your children before al-Murji'ah (name of a sect) takes control over their mind and belief.
Reference: Wasa'il Shia Vol. 15 Ch.83 H.5
- (47) Prophet Muhammad ﷺ: One who has a child, he is in love ardently.
Reference: Wasa'il Shia Vol. 15 Ch.84 H.2
- (48) Amir al-Mu'minin Ali (A.S): The illness that a child may suffer, It is expiation for his parents.
Reference: Wasa'il Shia Vol. 15 Ch.96 H.1, Al Faqih 3 H.2497
- (49) Imam Jafar Al Sadiq (A.S): In twins the one who came out last is the older one.
Reference: Wasa'il Shia Vol. 15 Ch.99 H.1
- (50) Imam Jafar Al Sadiq (A.S): Father and mother of newborn or his dependents should not eat from the meat of Aqiqah. One-third of the meat is for al-Qabilah (the special nurse). If the special nurse is the mother of the father of the newborn or a family member, then there is nothing for such nurse. It should be made in parts, cooked and distributed. It should be given only to those who are of the people of Walayah (people who believe in the divine authority of Aimmah).
Reference: Wasa'il Shia Vol. 15 Ch.47 H.1, Al Faqih 3 H.4716
- (51) Prophet Muhammad ﷺ: Present Wilayah of Ali (A.S) to your children, if they accept it, considers them legitimate but if they refuse it, they are illegitimate.
Reference: Al Faqih 3 H.4745

- (52) Imam Jafar Al Sadiq (A.S): When a free woman marries a slave and has children, then she is more entitled to educate her children but when her husband is free he is more entitled.

Reference: Wasa'il Shia Vol. 15 Ch.73 H.1, Al Faqih 3 H.4503

Rights Of Parents

- (1) **وَبِالْوَالِدَيْنِ إِحْسَانًا**

Translation: And with the parents be good.

Reference: Al Quran 6:151

- (2) **إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا**

Translation: If one or both of them (parents) reach old age in your care, never say 'uff' nor yell at them.

Reference: Al Quran 111:23

- (3) Imam Jafar Al Sadiq (A.S): Behave with your parents in a good manner, not to make them ask you for help, even though they are self-sufficient. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never shout at them but always speak to them with kindness. If they say harsh words to you, do not say 'Uff (expression of disappointment) to them, and do not shout at them if they beat you. Do not have an eyeful look at them except with kindness and tender heart, do not raise your voice over their voice or your hands over their hands and do not walk in front of them.

Reference: Usool Kafi 4 Ch.197 H.1, Al Faqih 4 H.5883

- (4) Imam Muhammad Al Baqir (A.S): There are three things in which Allah, has not given any concession,

- 1- safely returning of the trust to appropriate people regardless of their being good or evil
- 2- people, keeping the promise for good or evil people
- 3- and being kind to parents whether of good or of evil manners.

Reference: Wasa'il Shia Vol. 15 Ch.98 H.2, Usool Kafi 4 Ch.197 H.15

- (5) Prophet Muhammad ﷺ: Beware of causing suffering and disappointment to parents. The fragrance of paradise can be sensed from a distance of a one

thousand year journey, but those causing suffering and disappointments to parents, those failing to maintain good relations with relatives, an old fornicating man and one who drags his garments out of arrogance and boastfulness will not sense such fragrance. Greatness belongs only to Allah, Lord of the worlds.

Reference: Wasa'il Shia Vol. 15 Ch.104 H.4, Usool Kafi 4 Ch.271 H.6

- (6) Imam Musa Kazim (A.S): The son must not address his father by his name (first name), must not walk in front of him, must not take a seat before him, and must not cause people to abuse him.
Reference: Wasa'il Shia Vol. 15 Ch.6 H.1, Usool Kafi 4 Ch.197 H.5

- (7) Imam Jafar Al Sadiq (A.S): Nothing prevents any of you from doing kindness to your parents, who are living or dead, in the form of prayer for them, giving charity on their behalf, performing Hajj and fasting on their behalf. These are things that one can do for them. He will also receive similar credit, thus, Allah, the Most Majestic, will grant him a great deal of good rewards for his kindness to his parents.
Reference: Wasa'il Shia Vol. 15 Ch.106 H.2, Usool Kafi 4 Ch.197 H.7

- (8) Prophet Muhammad ﷺ: Do not consider anything as partner of Allah even if you are tortured with fire except when your heart is confident with belief. You must obey your parents and be good to them whether living or dead. If they order you to leave your property and family you must do so, it is of belief.
Reference: Wasa'il Shia Vol. 15 Ch.92 H.4, Usool Kafi 4 Ch.197 H.2

Rulings Of Looking At Someone

- (1) Hazrat Fatimah (S.A): It is better for women not to look any non-mahram man and a non-mahram man not to look at a woman.
Reference: Wasa'il Shia Vol. 14 Ch.129 H.3

- (2) Imam Jafar Al Sadiq (A.S): It is permissible to look at a woman (unintentionally), but the second look (intentionally) is a sin, and the third look is death.
Reference: Wasa'il Shia Vol. 14 Ch.104 H.8, Al Faqih 3 H.4658

- (3) Imam Musa Kazim (A.S): It is not permissible for women to come in front of a castrated man and he looks at her hairs.
Reference: Wasa'il Shia Vol. 14 Ch.125 H.2, Al Faqih 3 H.4633
- (4) Prophet Muhammad ﷺ: If a woman beholds a stranger other than a mahram, Allah wil restrain her every action.
Reference: Wasa'il Shia Vol. 14 Ch.129 H.2
- (5) Imam Jafar Al Sadiq (A.S): It is not unlawful to look at the heads of the people of al-Tihamah and Arabs who live in black (tents) and al-Aluj (faithless uneducated people) because even if they are prohibited they do not listen.
Reference: Wasa'il Shia Vol. 14 Ch.113 H.1, Al Faqih 3 H.4636
- (6) Imam Jafar Al Sadiq (A.S): A person can look at women's face, both hands (from wrist down) and both feet (from the ankles down).
Reference: Wasa'il Shia Vol. 14 Ch.104 H.7, Al Faqih 3 H.4659
- (7) Imam Jafar Al Sadiq (A.S): The Messenger of Allah, has condemned three types of people:
1- A man who looks to the genitals of a woman who is not lawful for him
2- A man who has betrayed his brother about his wife
3- A man whom people need for his benefits but he asks for a bribe.
Reference: Wasa'il Shia Vol. 14 Ch.104 H.3
- (8) Prophet Muhammad ﷺ: If a person peeps into a neighbour's house and look at a man's private part or a woman's hair or any part of her body, Allah will not expel her from this world unless He humiliates him.
Reference: Wasa'il Shia Vol. 14 Ch.104 H.14
- (9) Prophet Muhammad ﷺ: If a man looks at the private part of his Muslim brother, and if a woman looks at the private part of another woman, then seventy thousand angels condemn them.
Reference: Wasa'il Shia Vol. 14 Ch.104 H.10, Al Faqih 3 H.4657
- (10) Imam Jafar Al Sadiq (A.S): It is permissible for a woman to keep her head and arms open whe she is unable to get married.
Reference: Wasa'il Shia Vol. 14 Ch.110 H.3

- (11) Imam Jafar Al Sadiq (A.S): it is not unlawful to look at their hairs and body of insane and those whose reason is defeated (very weak or old).
Reference: Wasa'il Shia Vol. 14 Ch.113 H.1, Al Faqih 3 H.4636

Some Rare Ahadiths

- (1) Imam Jafar Al Sadiq (A.S): A man must not sit in the seat of a woman who has just left it and it still has the warmth of her body.
Reference: Wasa'il Shia Vol. 14 Ch.145 H.1, Al Faqih 3 H.4619
- (2) Amir al-Mu'minin Ali (A.S): You must not allow female organs to ride on saddle to excite them for indecent and sinful acts.
Reference: Wasa'il Shia Vol. 14 Ch.93 H.2, Al Faqih 3 H.4626
- (3) Amir al-Mu'minin Ali (A.S): A man who follows (unlawful) policies of woman is condemned.
Reference: Wasa'il Shia Vol. 14 Ch.96 H.4, Al Faqih 3 H.426
- (4) Imam Jafar Al Sadiq (A.S): There are six characteristics for an adulterer three of which are in this world and three in the Hereafter. Those which are in this world are
1- the brightness of his face would fade away
2- he will inherit poverty
3- his destruction will be speeded up.
Reference: Wasa'il Shia Vol. 14 Ch.107 H.7, Al Faqih 3 H.1774
- (5) Imam Jafar Al Sadiq (A.S): If a man commits fornication with a man, he should be flogged if penetration does not occur but if penetration occurs he should be struck with a sword and be killed.
Reference: Wasa'il Shia Vol. 14 Ch.20 H.1
- (6) Prophet Muhammad ﷺ: One who kisses a boy with lust, Allah on the Day of Judgment will harness him with a harness of fire.
Reference: Wasa'il Shia Vol. 14 Ch.21 H.1
- (7) Imam Jafar Al Sadiq (A.S): Things may exist in our Shi'ah, but three things will not be in them,
1- one who stretches his hand for begging
2- there is no blue or green among them

3- one who allows sexual intercourse in his anus.

Reference: Wasa'il Shia Vol. 14 Ch.18 H.7

- (8) Prophet Muhammad ﷺ: The Messenger of Allah has condemned transvestites (those of men who pretend to be like women and women who pretend to be like men). They are hermaphrodites who engage in sexual intercourse with each other.
Reference: Wasa'il Shia Vol. 14 Ch.26 H.2
- (9) Prophet Muhammad ﷺ: Condemned is one who engages in sexual intercourse with animals.
Reference: Wasa'il Shia Vol. 14 Ch.26 H.1
- (10) Imam Jafar Al Sadiq (A.S): If a man who engages in sexual intercourse with animals or causes his semen to discharge, it is fornication.
Reference: Wasa'il Shia Vol. 14 Ch.105 H.3, Al Faqih 3 H.4708
- (11) Prophet Muhammad ﷺ: One of the blessings of Allah is that the child of a man should be like him.
Reference: Wasa'il Shia Vol. 14 Ch.106 H.6, Al Faqih 3 H.4710

Rulings On Vigilant Protectionism

- (1) Prophet Muhammad ﷺ: The fragrance of paradise reaches the path of five hundred years, but this fragrance cannot be sniffed by the disobedient and diety, and diety is one whose wife commits adultery and he knows but doesn't take any notice.
Reference: Wasa'il Shia Vol. 14 Ch.16 H.2, Al Faqih 3 H.4542
- (2) Imam Jafar Al Sadiq (A.S): Paradise is made unlawful for a pimp.
Reference: Wasa'il Shia Vol. 14 Ch.133 H.2
- (3) Amir al-Mu'minin Ali (A.S): If Allah is proud for the sake of the believer, then the believer should also be proud. He who is not proud has a crooked heart.
Reference: Wasa'il Shia Vol. 14 Ch.134 H.3
- (4) Amir al-Mu'minin Ali(A.S): You must be on your guard against vigilance and protectionism in an improper instance because it can lead the ones (of women) with perfect manners into one of ill-behaving one, however, you

must fortify their (women's) condition and if you find a defect then hasten to disapprove it regardless it is small or large. If you find their behavior doubtful, then the sin becomes great and deviation becomes easy.

Reference: Wasa'il Shia Vol. 14 Ch.134 H.1

- (5) Imam Muhammad Al Baqir (A.S): Allah has made protectionism for men and not for women.

Reference: Wasa'il Shia Vol. 14 Ch.77 H.5, Al Faqih 3 H.4543

- (6) Imam Muhammad Al Baqir (A.S): Pride of women is jealousy and jealousy is the root of disbelief. When women become jealous they become angry and when they become angry they disbelieve except the Muslim ones among them.

Reference: Wasa'il Shia Vol. 14 Ch.78 H.2

- (7) Amir al-Mu'minin Ali (A.S): Protectionism of women is kufr and protectionism of men is faith.

Reference: Wasa'il Shia Vol. 14 Ch.78 H.6, Nehaj al Balagah, Sermon 124

- (8) Imam Jafar Al Sadiq (A.S): On the Day of Judgment Allah will not speak to three kinds of people and will not cleanse them and they suffer a painful suffering.

1- One is an old fornicating man

2- A pimp

3- And a woman who allows men to go in the bed of her husband with her

Reference: Wasa'il Shia Vol. 14 Ch.133 H.1

Rulings On Divorce

Conditions Of Divorce

- (1) Prophet Muhammad ﷺ: You people get married and do not divorce because it is a bad thing which makes the throne tremble.

Reference: Wasa'il Shia Vol. 15 Ch.1 H.6

- (2) Imam Jafar Al Sadiq (A.S): If a divorce is not according to the Sunnah, then it is not valid.
Reference: Wasa'il Shia Vol. 15 Ch.7 H.3

- (3) Imam Jafar Al Sadiq (A.S): If a man who divorces his wife during her Hayd (menses). It is a divorce which is not according to Sunnah.
Reference: Wasa'il Shia Vol. 15 Ch.8 H.2, Al Faqih 3 H.4751

- (4) Imam Jafar Al Sadiq (A.S): If one divorces his wife in one place and time, three times, such divorce does not have any valid effect.
Reference: same as above

- (5) Amir al-Mu'minin Ali (A.S): If two witnesses are not present while giving divorce then such divorce is not valid.
Reference: Wasa'il Shia Vol. 15 Ch.10 H.1, Al Faqih 3 H.4754

- (6) Imam Muhammad Al Baqir (A.S): It is not a divorce unless it is intended to be a divorce.
Reference: Wasa'il Shia Vol. 15 Ch.11 H.2

- (7) Imam Jafar Al Sadiq (A.S): There is no divorce before marriage, so if a man says that as long as my mother is alive, the woman I marry is divorced. Then this divorce is not valid.
Reference: Wasa'il Shia Vol. 15 Ch.12 H.1, Al Faqih 3 H.4752

- (8) Imam Jafar Al Sadiq (A.S): If a divorce is given on a condition which is contrary to the Quran and Sunnah then such divorce is void. For example, if a man says to a woman, I will bring another woman or spend the night in another place, and then you will be divorced.
Reference: Wasa'il Shia Vol. 15 Ch.13 H.1, Al Faqih 3 H.4752

- (9) Imam Ali Raza (A.S): If a man who divorces his wife and asks one man to bear witness on that day, then after some days asks another man to bear witness. Then such divorce is not valid.
Reference: Wasa'il Shia Vol. 15 Ch.20 H.1

- (10) Amir al-Mu'minin Ali (A.S): Divorce in the following cases is void.
- 1- In a state of coercion, that is, if a person is forced to do so out of fear, then the divorce is void.
 - 2- Divorce in a state of intoxication
 - 3- Divorce in a state of anger
 - 4- Conditional divorce, that is, if a person swears that if this happens then his wife is divorced and when it happens as he sworn and divorces his wife, then such divorce is void.
- Reference: Al Faqih 3 H.4754
- (11) Imam Jafar Al Sadiq (A.S): If a man who says to his wife, you are unlawful for me. There is no expiation on him and it is not a divorce.
- Reference: Wasa'il Shia Vol. 15 Ch.15 H.1, Al Faqih 3 H.4889
- (12) Imam Jafar Al Sadiq (A.S): If a woman is divorced and is undergoing Iddat, she should stay at home and never go out during the day, and she intends to go to pilgrimage, she should leave before midnight and return after midnight.
- Reference: Al Faqih 3 H.4758
- (13) Imam Muhammad Al Baqir (A.S): Divorce will not be affected unless it is given orally, that is, divorce will not be effective but writing alone unless pronounces orally by words.
- Reference: Wasa'il Shia Vol. 15 Ch.14 H.2

Pronouncing Divorce

- (14) Imam Jafar Al Sadiq (A.S): Husband must say to his wife when she is clean of Hayd (menses) without sexual intercourse 'انت طالق' (you are let go) in the presence of two witnesses. All other expressions are invalid.
- Reference: Wasa'il Shia Vol. 15 Ch.16 H.1, Al Istibsar 3 H.985
- (15) Imam Jafar Al Sadiq (A.S): Divorce can be pronounced in any language.

Reference: Wasa'il Shia Vol. 17 Ch.1

Explanation:

Divorce is not required to pronounce in Arabic, it can be pronounced in any language. However, the meaning should not be changed, such as "انت طالق" is in Arabic, if it is said in English "you are let go, divorced". Similarly the meaning should be the same in any language.

Kinds Of Divorce

Divorce According To Sunnah

- (16) Imam Muhammad Al Baqir (A.S): For divorce according to Sunnah the man must wait until she experiences Hayd (menses) and becomes clean from Hayd (menses). When this happens he can divorce her in the presence of two witnesses without going to bed with her, then he leaves her until she experiences Hayd (menses) twice and her waiting period becomes complete. On her experiencing the third Hayd (menses) she becomes stranger to him. He then is one of those who may propose marriage, if he wants he can marry or not to marry. He must pay her maintenance as long as she is in her waiting period and they inherit each other during the waiting period.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.1, Al Faqih 3 H.4764

- (17) Imam Muhammad Al Baqir (A.S): If a man decides to go back to his wife there must be a witness to bear witness to his going back to his wife before her menses-free period is over so that she remains with him within the first divorce.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.2

- (18) Imam Jafar Al Sadiq (A.S): After the divorce is given according to Sunnah she is free to marry. Her previous husband is now one of those who may propose for marriage if he likes to marry or not to marry. If he marries with

a new marriage with a new mahr (dower) she can live with him for one more chance. Two chances are complete. If he decides to divorce her once more, she then is not lawful for him until she marries another man.

Reference: Wasa'il Shia Vol. 15 Ch.1 H.3

Divorce With Waiting Period

- (19) Imam Muhammad Al Baqir (A.S): For divorce with waiting period of divorce if a man wants to divorce his wife he must wait until she experiences Hayd (menses) and become clean of Hayd (menses) then divorce her one divorce in the presence of two just witnesses without going to bed with her. He then can go back to her on the same day if he likes or after several days or before she experiences Hayd (menses). He must have a witness for his going back to her. He can go to bed with her and live with her until she experiences Hayd (menses). When she experiences Hayd (menses) and becomes clean, divorce her in the presence of witnesses without going to bed with her. He then can go back to her again anytime he likes before she experiences Hayd (menses) for the third Hayd (menses). When she becomes clean of the third Hayd (menses) he divorces her in the presence of witness for the third time without sexual intercourse. When he does this she becomes stranger to him and he cannot marry her again before she marries another man.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.1, Tehzeb al Ahkam 6 H.83

- (20) Imam Muhammad Al Baqir (A.S): If a woman who does not experience Hayd (menses), she is divorced according to Sunnah.

Reference: same as above

- (21) Imam Ali Raza (A.S): If divorce with waiting period is given then after nine divorces she will become unlawful for him forever.

Reference: Wasa'il Shia Vol. 15 Ch.4 H.3, Al Faqih 3 H.4763

- (22) Imam Muhammad Al Baqir (A.S): Divorce does not take place without witnesses; however, going back to one's wife without witnesses is lawful but having witnesses for it is better.

Reference: Wasa'il Shia Vol. 15 Ch.13 H.3, Tehzeb al Ahkam 6 H.128

Divorce By An Absent Husband

- (23) Imam Musa Kazim (A.S): If a man who is absent from his wife wants to divorce her, he can do so and he must leave her for one month, and in the second month he can divorce her in front of two witnesses and send divorce in writing, so after three months the divorce will become irrevocable and it is obligatory on him to pay her maintenance for three months.

Reference: Wasa'il Shia Vol. 15 Ch.28 H.1, Tehzeb al Ahkam 6 H.299

Divorce Of Children

- (24) Imam Jafar Al Sadiq (A.S): The divorce of a boy who is not mature yet, if he divorces according to Sunnah and places charity in the proper place where it rightly belongs, it is not unlawful and it is permissible.

Reference: Wasa'il Shia Vol. 15 Ch.32 H.4, Al Faqih 3 H.4769

- (25) Imam Jafar Al Sadiq (A.S): A father can marry his child but he cannot give divorce on his behalf.

Reference: Wasa'il Shia Vol. 15 Ch.33 H.1

Divorce Of Insane

- (26) Imam Jafar Al Sadiq (A.S): If a man who sometime understands and sometimes does not understand his divorce by his guardian is permissible.

Reference: Wasa'il Shia Vol. 15 Ch.34 H.1, Al Faqih 3 H.4772

- (27) Imam Jafar Al Sadiq (A.S): If a woman is insane then it is not permissible to give her dower (mahr), but it should be given to her guardian.
Reference: Al Faqih 3 H.4770

Divorce Before Consummation Of Marriage

- (28) ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِنْ غَيْرِهَا
وَسِرَّ حُورَهُنَّ سِرًّا جَمِيلًا

Translation: Then divorce them before you have touched them,⁸⁵ you may not require them to observe a waiting period that you might reckon against them. So make provision for them and release them in an honourable manner.

Reference: Al-Quran 33:49

- (29) Imam Jafar Al Sadiq (A.S): If a man divorces his wife before consummation of marriage, he should give her half of dower, and if the amount of dower is not fixed, he should give her something according to his status, and there is no Iddat period for the woman, she can marry any person she wants without any delay.

Reference: Al Faqih 3 H.4773

- (30) Amir al-Mu'minin Ali (A.S): If a woman's husband dies before consummation of marriage, it is not permissible for her to marry anyone until she completes Iddat period which is four months and ten days. The divorced woman will start her Iddat period when she is divorced and whose husband dies, she should start Iddat period when she receives the news of her husband's death.

Reference: Al Faqih 3 H.4783

- (31) Imam Jafar Al Sadiq (A.S): If a woman's husband dies before consummation of marriage, she will inherit and completes the Iddat period, if her dower is fixed she will get half and if it is not fixed she will get nothing and she has neither a house to live in nor maintenance.

Reference: Al Faqih 3 H.4780

Divorce To Pregnant Woman

(32) وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

Translation: As for those who are pregnant, their waiting period ends with delivery.

Reference: Al Quran 65:4

(33) Imam Muhammad Al Baqir (A.S): Divorce of a pregnant woman is one and her waiting period is childbirth, if it is the nearer of the two.

Reference: Wasa'il Shia Vol. 15 Ch.27 H.1, Al Faqih 3 H.4787

(34) Imam Muhammad Al Baqir (A.S): If a man divorces his pregnant wife, she will observe Iddat period for the shortest period. That is, if three months have already elapsed before the child is born, then her Iddat period has been fulfilled, but she cannot work until the child is born, and if the child is born on the same day or the next day after the divorce, so her Iddat period is fulfilled and it is permissible for her to marry a man whenever she wants, but it is not permissible for her husband to have intercourse with her until she is clean.

Reference: Al Faqih 3 H.4787

(35) Imam Jafar Al Sadiq (A.S): If the husband of a woman dies and she is pregnant, she will complete her Iddat period, which is the longest of her two Iddat periods, that is, if she gives birth to a child before the completion of four months and ten days, her Iddat period is not over until she completes four months and ten days and if four months and ten days have passed but she has not given birth, she will fulfill her Iddat period until the child is born.

Reference: Al Faqih 3 H.4789

(36) Imam Jafar Al Sadiq (A.S): A pregnant woman who is divorced will be paid until the child is born (from the share of the child in her womb or from the property of the husband).

Reference: Al Faqih 3 H.4790

Divorce By A Speechless Man

- (37) Imam Ali Raza (A.S): If a man, who is mute, does not speak and has a wife, he can write divorce and arrange for witnesses for it. If he cannot write or speak, then it is done by what is understood from him in the form of his deeds like what you mentioned that he hates and dislikes his wife.

Reference: Wasa'il Shia Vol. 15 Ch.19 H.1, Al Faqih 3 H.4806

Divorce Of One After Menopause

- (38) Imam Muhammad Al Baqir (A.S): There is no Iddat period for a woman after menopause when women of her condition cannot give birth.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.1, Al Faqih 3 H.4799

Divorce To A Young Girl

- (39) Imam Jafar Al Sadiq (A.S): There is no Iddat period if a girl who is not mature is divorced even if they have intercourse because an immature girl cannot get pregnant.

Reference: same as above

Divorce To Istihada (Women Experiencing Irregular Menses)

- (40) Imam Muhammad Al Baqir (A.S): If a woman experiencing Istihada (irregular menses) is divorced. Her Iddat period is three months one day less pass and if she does not experience Hayd (menses), she will observe Iddat according to thr thur's (hayd free period) of the women of her family.

Reference: Wasa'il Shia Vol. 15 Ch.5 H.2, Al Faqih 3 H.4804

Secret Divorce

- (41) Imam Musa Kazim(A.S): If a man marries a woman secretly from his family and the woman is with her family and the man does not have access to her menstrual period and the days of purity, then if he wants to divorce her, then he should divorce her on the first date of the next month in front of two witnesses and write down the month in which he divorced her, then when three months have passed, the woman will be separated from him. Now, if he wants to marry her again, he can give her the same proposal as the others do, and during ther period of Iddat he will provide her maintenance for three months.
Reference: Al Faqih 3 H.4707

Khula (Divorce For Payment)

- (42) بِطِ افْتَدَتْ فِيمَا عَلَيْهِمَا جُنَاحَ فَلَا اللّٰهُ حُدُودَ يُقَيِّمًا لَا اَ خِفْتُمْ فَاِنَّ
Translation: in case you fear that they may not keep within (Literally: Keep up) the bounds of Allah, it is no fault in them (both) for her to ransom herself.
Reference: Al-Quran 2:29
- (43) Imam Jafar Al Sadiq (A.S): Khula (divorce for payment) is not lawful until she says to her husband, “By Allah, I will not honor your turn, will not obey your order, will not take Ghushl (bath) for you because of sexual intercourse, will not sit on your furnishing and I will give permission without your permission.” People applied Khula for less than that. The woman’s saying that to her husband makes it lawful for him to receive payment from her.
Reference: Wasa’il Shia Vol. 15 Ch.1 H.2, Al Faqih 3 H.4821
- (44) Imam Muhammad Al Baqir (A.S): If a woman says to her husband in general, I will not obey any of your orders with or without explanation, then it is lawful for him to receive payment and divorce her and he cannot do Ruju (go back to her).
Reference: Wasa’il Shia Vol. 15 Ch.1 H.1, Al Faqih 3 H.4823

- (45) Imam Muhammad Al Baqir (A.S): A man because of Khula can receive as much payment as he wants or on which both agreed.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.1
- (46) Imam Jafar Al Sadiq (A.S): A woman who is divorced by Khula does not deserve her husband's inheritance even if she get divorce in her husband's illness, and if the husband dies of the disease, she will not inherit because the relationship between the husband and wife ended because of Khula.
Reference: Wasa'il Shia Vol. 15 Ch.5 H.2
- (47) Imam Jafar Al Sadiq (A.S): There is no Ruju (go back to her) in Khula unless the woman's opinion changes and the husband return to her the payment which he received from the woman in exchange for Khula.
Reference: Wasa'il Shia Vol. 15 Ch.7 H.3, Tafseer Qumi 1 P.75
- (48) Imam Jafar Al Sadiq (A.S): The Iddat period of a woman who is divorced by Khula is like the Iddat period of a divorced woman. She must count her waiting period in her home.
Reference: Wasa'il Shia Vol. 15 Ch.10 H.2
- (49) Imam Jafar Al Sadiq (A.S): Women in Khula do not have the right for maintenance and housing.
Reference: Wasa'il Shia Vol. 15 Ch.13 H.1, Al Faqih 3 H.4822

Al-Mubarat (Disavowing)

- (50) Imam Jafar Al Sadiq (A.S): Mubarat is when a man owes something to his wife like mahr (dower) or so, of which a certain amount is paid to her, then they dislike each other. The woman says to her husband, 'Whatever I have received from you is for me and whatever remains on you will be for you and I want to be free (from the bond of marriage). The man then says to her, 'If you will demand from me whatever you have waved, I will be more rightful to have you as my wife.
Reference: Wasa'il Shia Vol. 15 Ch.8 H.1, Al Faqih 3 H.4816

- (51) Imam Muhammad Al Baqir (A.S): Mubarat is a divorce in which there is no Ruju (go back to her).
Reference: Wasa'il Shia Vol. 15 Ch.9 H.2
- (52) Imam Jafar Al Sadiq (A.S): It is not lawful for her husband to take more than what is equal to her mahr (dower) or less in Mubarat.
Reference: Wasa'il Shia Vol. 15 Ch.4 H.2, Al Faqih 3 H.4816
- (53) Imam Jafar Al Sadiq (A.S): In Khula, Mubarat and a woman who take divorce by force will not inherit.
Reference: Wasa'il Shia Vol. 15 Ch.5 H.2
- (54) Imam Jafar Al Sadiq (A.S): The woman in Mubarat has to perform Iddat period like a divorced woman.
Reference: Wasa'il Shia Vol. 15 Ch.10 H.2

Al-Zihar

- (55) وَأَنَّهُمْ طَوْلَدَنَّهُمُ الْآيَ إِلَّا أُمَّهَاتُهُمْ إِنَّ طُمَّهَاتِهِمْ هُنَّ مَّا نَسَيْنَهُمْ مِّنْ مِّنْكُمْ يُظَاهِرُونَ الَّذِينَ وَرُورًا الْقَوْلِ مِّنْ مُنْكَرًا لِّيَقُولُونَ
Translation: Those among you who divorce their wives by declaring them to be their mothers, such are not their mothers; none are their mothers except those who gave birth to them. Indeed what they say is highly contemptible and false.
Reference: Al-Quran 58:2
- (56) Imam Muhammad Al Baqir (A.S): It happens by a man's saying to his wife when she is clean of Hayd (menses) and sexual intercourse, 'You are unlawful to me like the back of my mother or sister, and he thereby intends al-Zihar.
Reference: Wasa'il Shia Vol. 15 Ch.2 H.2, Al Faqih 3 H.4828
- (57) Imam Jafar Al Sadiq (A.S): Divorce is not a divorce unless it is intended to be a divorce, and Zihar is not Zihar unless it is intended to be so.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.1, Al Faqih 3 H.4828

- (58) Imam Muhammad Al Baqir (A.S): It applies to all relatives (Dhi Mahram) like mother, sister, paternal or maternal aunts.

Reference: Wasa'il Shia Vol. 15 Ch.4 H.1, Al Faqih 3 H.4828

- (59) Imam Jafar Al Sadiq (A.S): There is no Zihar without intercourse, that is, before marriage there is no Zihar.

Reference: Wasa'il Shia Vol. 15 Ch.3 H.1, Al Faqih 3 H.4826

- (60) Imam Muhammad Al Baqir (A.S): If a man who expresses the statement of Zihar about his wife, then divorces her, if he has divorced her once Zihar becomes void and divorce abolishes Zihar. And if he went back to her after divorce and go to bed then he owes expiation of Zihar. And if the woman completes her Iddat period then there is no expiation because she became stranger to him and was free of the bonds of marriage.

Reference: Wasa'il Shia Vol. 15 Ch.10 H.2, Al Faqih 3 H.4831

- (61) If a man who forms Zihar about his wife five times or more. For every time there is expiation.

Reference: Wasa'il Shia Vol. 15 Ch.15 H.1, Al Faqih 3 H.4832

- (62) Imam Jafar Al Sadiq (A.S): If one goes to bed with the woman for the second time before paying expiation he must pay another expiation and there is no difference in this issue.

Reference: Wasa'il Shia Vol. 15 Ch.21 H.1, Al Faqih 3 H.4847

- (63) When a woman says, my husband is unlawful like the back of my mother; expiation does not become due on her thereby.

Reference: Wasa'il Shia Vol. 15 Ch.18 H.1, Al Faqih 3 H.4829

- (64) Imam Jafar Al Sadiq (A.S): The expiation of Zihar is to either set free a slave, fast for two consecutive months, or feed sixty destitute people.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.1, Al Faqih 3 H.4845

- (65) Imam Muhammad Al Baqir (A.S): Zihar does not take place by:
- 1- Swearing
 - 2- Harming someone
 - 3- In anger
 - 4- During a Hayd (menses)-free period with sexual intercourse
 - 5- Without the presence of two Muslim witnesses.
- Reference: Tafseer Qumi 2 P.345
- (66) Amir al-Mu'minin Ali (A.S): There is only one expiation on a man who forms Zihar and Ila' (swearing) in one sentence.
- Reference: Wasa'il Shia Vol. 15 Ch.19 H.1, Al Faqih 3 H.4839

Ila' (Swearing)

- (67) Imam Jafar Al Sadiq (A.S): If one swears about his wife, it takes place by one's saying, No, by Allah, I will not have sexual intercourse with you so and so, and say, by Allah I must reduce you, and then become angry with her.
- Reference: Wasa'il Shia Vol. 15 Ch.1 H.1, Al Faqih 3 H.4824
- (68) Imam Jafar Al Sadiq (A.S): If a man says the above mentioned words, then wiat for four months because he may change his mind, but after four months he will be brought before the ruler, if he make Ruju and reconciles then Allah is Forgiving and Merciful, and if he does not change his mind towards the woman and does not return to her, then he will be forced to reconcile or divorce her, and the divorce will not take place until he is brought before the ruler. If he makes Ruju it is fine otherwise he will be confined in the enclosure and the food and water will be stopped until he divorces her.
- Reference: Al Faqih 3 H.4824
- (69) Imam Jafar Al Sadiq (A.S): If a man makes Ila', then after four months he should be brought before the ruler, if he agrees to divorce her, the woman will be separated from him and she will complete her Iddat period, and if he

is willing to reconcile, he will pay the expiation and keep the woman with him.

Reference: Al Faqih 3 H.4825

- (70) Imam Jafar Al Sadiq (A.S): When there is no intercourse there is no Ila, or Zhiar.

Reference: Wasa'il Shia Vol. 15 Ch.5 H.2

- (71) Imam Muhammad Al Baqir (A.S): It is necessary to swear for four months in Ila, if he swears for less than four months then there is no Ila'.

Reference: Wasa'il Shia Vol. 15 Ch.6 H.3, Al Faqih 3 H.4827

Al-Li 'an (Condemnation)

- (72) Imam Jafar Al Sadiq (A.S): The process of Al-Li'an (condemnation) is that if a man accused his wife to involved in intercourse with another man and had four witnesses and the woman denies, both of them will be brought before the Imam and first the man should say five times, 'Condemnation of Allah will be upon me if I am of the liars. And after that the woman should say, she will be subjected to the anger of Allah if her husband is of the truthful people in what he has accused her of. When both of them say that they will be separated from each other and they can never come together in marriage after lodging condemnation upon each other.

Reference: Wasa'il Shia Vol. 15 Ch.1 H.1, Al Faqih 3 H.4853

- (73) Imam Jafar Al Sadiq (A.S): Al-Li'an (condemnation) does not take place until one goes to bed with his wife.

Reference: Wasa'il Shia Vol. 15 Ch.2 H.2, Al Faqih 3 H.4851

- (74) Imam Jafar Al Sadiq (A.S): Al-Li'an (condemnation) does not take place until one goes to bed with his wife and without denying the child.

Reference: Wasa'il Shia Vol. 15 Ch.14 H.1,

- (75) Imam Jafar Al Sadiq (A.S): If a man who goes through the process of al-Li'an (condemnation) against his wife who is speechless, they must be separated from each other.
Reference: Wasa'il Shia Vol. 15 Ch.15 H.2, Al Faqih 3 H.4856
- (76) Imam Muhammad Al Baqir (A.S): The child of a Lian woman will be inherited by her mother and if she dies then it will be bequested to her close relatives.
Reference: Wasa'il Shia Vol. 15 Ch.18 H.1
- (77) Amir al-Mu'minin Ali (A.S): If a man accused her woman of adultery and goes to a journey, and when he return, his wife died, then he has a choice of one of the two things, either he confesses his sin (lying) and bear the punishment, and inherit from his wife or if he sticks to his words and perform Lian with a close relative of the woman (if he agrees), and even then he will not inherit.
Reference: Wasa'il Shia Vol. 15 Ch.3 H.2
- (78) Imam Jafar Al Sadiq (A.S): If a man calls the child of a Lian woman, son of fornication, such a person must be subjected to whipping as a penalty.
Reference: Wasa'il Shia Vol. 15 Ch.16 H.1, Al Faqih 3 H.4865
- (79) Imam Jafar Al Sadiq (A.S): If a man accused his wife for fornication and they are separated by Lian, and then he accuses her again then such a person must be subjected to whipping as a penalty.
Reference: Wasa'il Shia Vol. 15 Ch.16 H.4, Al Faqih 3 H.4868
- (80) Imam Musa Kazim (A.S): If a man who goes through the process of al-Li'an (condemnation) against his woman and testifies swearing by Allah four times but declines the fifth time, she is his woman but he is whipped. If the woman declines when swearing is on her, she is subjected to the punishment of Zina.
Reference: Wasa'il Shia Vol. 15 Ch.16 H.5, Al Faqih 3 H.4870

Divorce During One's Illness

- (81) Imam Jafar Al Sadiq (A.S): One's divorcing during his illness is not permissible; however, his marriage is permissible.
Reference: Wasa'il Shia Vol. 15 Ch.21 H.2, Al Faqih 3 H.4880
- (82) Imam Jafar Al Sadiq (A.S): If a man divorces his wife while he is sick and then dies of the same disease within a year, then the woman will get inheritance, and if he dies after one year, then the women will get no inheritance. But she will observe Iddat period from the date when she was divorced and after the completion of Iddat period she can marry another man.
Reference: Al Faqih 3 H.4875
- (83) Imam Jafar Al Sadiq (A.S): If a man divorces his wife and then dies, she will inherit from it but if the woman dies then he will not get inheritance from her.
Reference: Al Faqih 3 H.4882
- (84) Imam Muhammad Al Baqir (A.S): If a man who divorces his wife once during his illness and waits until her waiting period ends she inherits him as long as she does not marry, but if she marries after her waiting period she then does not inherit his legacy.
Reference: Wasa'il Shia Vol. 15 Ch.22 H.4, Al Faqih 3 H.4877

Divorce Of Missing

- (85) Imam Jafar Al Sadiq (A.S): If a woman whose husband is absent and missing for four years and there is no news about him whether he is alive or dead then the guardian of the husband is bound to provide her maintenance, if his guardian provides her maintenance she has no way to marry, but if he did not provide her maintenance the authority then compels him to divorce her one divorce before her commencing waiting period when she is in a Hayd (menses)-free period. If the husband comes before the end of her Iddat period from the day divorce has taken place and he decides to go back to her, she is his wife. But if he comes after her Iddat period ends then

she becomes lawful for marriage to whoever she likes and the first husband has no way to her.

Reference: Wasa'il Shia Vol. 15 Ch.23 H.1, Al Faqih 3 H.4883

- (86) Imam Muhammad Al Baqir (A.S), Imam Jafar Al Sadiq (A.S): When a woman is informed about the death of her husband or she is informed that her husband has divorced her and she completes Iddat period and marries a man, then if her first husband comes and refuses to divorce, the the right of the first husband is greater than the second husband, whether the second husband has had intercourse with her or not and the woman has the right to receive the dower from the second husband, and in that case it is not permissible for the woman to marry the second husband forever, and if the first husband and second husband divorced her then she will complete one Iddat period for both divorces.

Reference: Al Faqih 3 H.4888

Rulings On Social Manners

Explanation:

In the context of social manners, all the rules related to society will be stated as well as the rules of living and all the rules related to the daily life of a man.

- (1) Imam Jafar Al Sadiq (A.S): One who is not able to control his soul when angry is not from us, and so also is one who does not better his association with his associates, show proper behavior with those who exercise proper behavior, befriend those who befriend him, provide protection to those who protect him.
- Reference: Wasa'il Shia Vol. 6 Ch.2 H.3, Al Faqih 2 H.779
- (2) Imam Muhammad Taqi (A.S): Brothers are of two kinds, Trustworthy brothers and smiling brothers. The trustworthy brothers are one's palms, wings, the family and wealth. If they are trustworthy you may spend and work for them, be sincere to those sincere to him, and be the enemy of his

enemies, conceal his secrets and faults and publicize his virtuous qualities. You (questioning person) must know that they are as rare as alchemy. On the other hand, you may enjoy the smiling brother's association that you should not cut it off from them but do not seek anything beyond it of their conscience. Do for them as much as they do for you like a happy face and sweet expressions.

Reference: Wasa'il Shia Vol. 6 Ch.3 H.1, Al Khisal H.56

- (3) Imam Jafar Al Sadiq (A.S): Restraint from associating people brings in their animosity.
Reference: Wasa'il Shia Vol. 6 Ch.6 H.1
- (4) Imam Ali Raza (A.S): Whoever makes a religious brother to please Allah, then it is as he has made a house in Paradise.
Reference: Wasa'il Shia Vol. 6 Ch.7 H.1
- (5) Amir al-Mu'minin Ali (A.S): The one who is weaker than all people is the one who is unable to make friends and even weaker is the one who loses his friend.
Reference: Wasa'il Shia Vol. 6 Ch.7 H.7, Nehaj al Balagh, Sermon 11
- (6) Prophet Muhammad ﷺ: Seek guidance of a wise man (advice), do not violate it or you will regret it.
Reference: Wasa'il Shia Vol. 6 Ch.9 H.1
- (7) Imam Ali bin Hussain (A.S): Do not befriend, speak to or accompany five kinds of people, (1) Never befriend a liar, he is like a mirage. He shows what is far very near and what is near, in fact, very far. (2) Never befriend a sinful person, he may sell you for a meal or even less. (3) Never befriend a stingy person, he betrays you in the matter of his property at a time when you need help urgently. (4) Never befriend an idiotic person, he may intend to benefit you, instead he causes you injuries. (5) Never befriend one who has failed to maintain good relations with relatives I have found him condemned in the book of Allah.

Reference: Wasa'il Shia Vol. 6 Ch.17 H.1, Nehaj al Balagh, Sermon 38

- (8) Imam Musa Kazim (A.S): Dealing with people in a graceful manner is one third of (the power) reason.

Reference: Wasa'il Shia Vol. 6 Ch.29 H.2

- (9) Prophet Muhammad ﷺ: Three things purify a Muslim's love for his brother (in belief):

- 1- meeting him in a cheerful manner
- 2- preparing for him a seat if he wants to sit down in a gathering
- 3- calling him by his names that he loves most.

Reference: Wasa'il Shia Vol. 6 Ch.30 H.2

- (10) Prophet Muhammad ﷺ: Offering the greeting of peace is voluntary, but answering it is obligatory.

Reference: Wasa'il Shia Vol. 6 Ch.33 H.3

- (11) Prophet Muhammad ﷺ: There are five things that I will not abandon until my death. They are: eating on the ground along with other people, riding saddled donkeys, personally milking she-goats, wearing woolen clothes and greeting children. This is done so that these become common practice for them after me.

Reference: Wasa'il Shia Vol. 6 Ch.35 H.2

- (12) Prophet Muhammad ﷺ: Out of three people in one house, two of them should not hold a private conversation because it saddens the third.

Reference: Wasa'il Shia Vol. 6 Ch.52 H.2

- (13) Prophet Muhammad ﷺ: The Holy Prophet would sit with three postures, al-Qurfusa'. In this posture both knees are up and one holds them with both arms and hands around them, folding both legs backwards so one can sit on them and one leg folded and the other spread over the folded one. He was never seen sitting with legs squared.

Reference: Wasa'il Shia Vol. 6 Ch.74 H.1

- (14) Imam Jafar Al Sadiq (A.S): If a man who uses one piece of cloth for al- Ihtiba' (a sitting posture). If it covers his private parts then it is not an offense.
Reference: Wasa'il Shia Vol. 6 Ch.78 H.1
- (15) Imam Jafar Al Sadiq (A.S): Laughing out loud is from Satan.
Reference: Wasa'il Shia Vol. 6 Ch.79 H.2
- (16) Imam Jafar Al Sadiq (A.S): The laughing of a believing person is smiling.
Reference: Wasa'il Shia Vol. 6 Ch.80 H.7, Al Faqih 4 H.5762
- (17) Imam Muhammad Baqir (A.S): Every forty houses from the front, back, right and left are neighbors.
Reference: Wasa'il Shia Vol. 6 Ch.81 H.1
- (18) Prophet Muhammad ﷺ: Of the two companions, the one who is more kind to his companion is more beloved to Allah, the Most Majestic, the Most Holy.
Reference: Wasa'il Shia Vol. 6 Ch.81 H.2
- (19) Imam Jafar Al Sadqi (A.S): It is necessary to reply a letter just as it is necessary to answer a greeting of peace.
Reference: Wasa'il Shia Vol. 6 Ch.89 H.3, Al Faqih 4 H.5762
- (20) Imam Musa Kazim (A.S): Do not burn the papers, but wipe or wash them away and then you may burn them.
Reference: Wasa'il Shia Vol. 6 Ch.90 H.1
- (21) Prophet Muhammad ﷺ: It is not permissible to write or remove Quran with saliva.
Reference: Wasa'il Shia Vol. 6 Ch.91 H.2, Al Faqih 2 H.813
- (22) Imam Jafar Al Sadqi (A.S): There can be no friendship without its rules. You may call one a friend only when he follows such rules and those who do not follow such rules cannot be called a friend. First of all a friend must be the same inside and outside. Secondly, he must consider your beauty his own

beauty and your flaw as his flaw. Thirdly that he does not change because of high position and wealth. Fourth, that he does not hold back from you what is within his capabilities. Fifth, with the above, he does not leave you out in unfortunate circumstances.

Reference: Wasa'il Shia Vol. 6 Ch.102 H.1, Al Khisal H.19

- (23) Imam Jafar Al Sadqi (A.S): Whoever has four things, his belief is complete even if he is covered with sins from his top to his toes, and it will not harm him. They are truthfulness, safe return of the trust, bashfulness and excellent moral behavior.
Reference: Wasa'il Shia Vol. 6 Ch.104 H.2

- (24) Prophet Muhammad ﷺ: The meritorious ones among you are those who possess excellent moral behavior, who are easy to associate with, associate others with ease and comfort others.
Reference: Wasa'il Shia Vol. 6 Ch.105 H.1

- (25) Prophet Muhammad ﷺ: Whoever believes in Allah, and in the Day of Judgment, must fulfill his promise.
Reference: Wasa'il Shia Vol. 6 Ch.109 H.2

- (26) Imam Jafar Al Sadqi (A.S): There are three qualities with which Allah increases the respect of a Muslim, to be lenient to those who do injustice to him, to give to those who deprive him and to establish relations with those who neglect him.
Reference: Wasa'il Shia Vol. 6 Ch.112 H.78

- (27) Imam Jafar Al Sadqi (A.S): Whoever plants animosity will reap what he has sown.
Reference: Wasa'il Shia Vol. 6 Ch.114 H.15

- (28) Imam Muhammad Baqir (A.S): Lying is the destruction of belief.
Reference: Wasa'il Shia Vol. 6 Ch.122 H.19

- (29) Imam Muhammad Baqir (A.S): Do not forge lies against us; it removes your true belief. Do not seek to be the head to become a sin and do not use people as means of your earning through us, it will make you poor.
Reference: Wasa'il Shia Vol. 6 Ch.135 H.3
- (30) Imam Jafar Al Sadqi (A.S): A servant (of Allah) does not sense the taste of belief until he stays away from lies, serious ones as well as trivial ones.
Reference: Wasa'il Shia Vol. 6 Ch.136 H.4
- (31) Prophet Muhammad ﷺ: A person lying will be held accountable for all kinds of lies except three kinds: a man plotting in his fight will not be held accountable, a man trying to establish peace between antagonistic parties who may say something other than a party may have said with the intention to establish peace between them or a man who may promise his family something but he does not want to complete it.
Reference: Wasa'il Shia Vol. 6 Ch.139 H.1
- (32) Imam Jafar Al Sadqi (A.S): (Due to) walking out on another person (separation) should not continue more than three days.
Reference: Wasa'il Shia Vol. 6 Ch.140 H.2
- (33) Imam Jafar Al Sadqi (A.S): Whoever plants animosity will reap what he has sown.
Reference: Wasa'il Shia Vol. 6 Ch.141 H.1
- (34) Imam Jafar Al Sadqi (A.S): Do not forge lies against us; it removes (your) true belief. Do not seek to be the head to become a sin and do not use people as means of your earning through us, it will make you poor. You will be held accountable and will be stopped for interrogations. If you speak the truth we will certify you and, if you lie, we will reject you.
Reference: Wasa'il Shia Vol. 6 Ch.144 H.1
- (35) Imam Jafar Al Sadqi (A.S): A servant (of Allah) does not sense the taste of belief until he stays away from lies, serious ones as well as trivial ones.
Reference: Wasa'il Shia Vol. 6 Ch.152 H.9

- (36) Prophet Muhammad ﷺ: The Messenger of Allah commanded him to keep a pair of pigeons in his house. It will prevent you from loneliness and fear.
Reference: Wasa'il Shia Vol. 6 Ch.33 H.3
- (37) Imam Jafar Al Sadqi (A.S): You must keep al-Ra'ibiy pigeon in your homes because it condemns the murderers of al-Husayn ibn Ali, 'Alayhim al-Salam, and Allah has condemned his killer.
Reference: Wasa'il Shia Vol. 6 Ch.43 H.1
- (38) Imam Jafar Al Sadqi (A.S): The sound of the wings of pigeon dispels the devils.
Reference: Wasa'il Shia Vol. 6 Ch.43 H.2
- (39) Imam Jafar Al Sadqi (A.S): It is detestable for a Muslim to allow a dog to live in his house.
Reference: Wasa'il Shia Vol. 6 Ch.44 H.3
- (40) Imam Muhammad Baqir (A.S): There is nothing good in dogs except hunting dogs or that which guards cattle.
Reference: Wasa'il Shia Vol. 6 Ch.45 H.1
- (41) Imam Jafar Al Sadqi (A.S): Every dog of one color, all black or all red or all white is a creature of Jinn in the form of dog; but that of spotted colors is a metamorphosed of Jinn and man.
Reference: Wasa'il Shia Vol. 6 Ch.2 H.9, Roza tul Wayazin P.365
- (42) Prophet Muhammad ﷺ: Dogs are weak Jinns. If one of you eat food and something of it (dog or jinn) is in front of you, feed it or send it away because they have evil souls.
Reference: Wasa'il Shia Vol. 6 Ch.10 H.5, Nehaj al Balagah, Sermon 73
- (43) Imam Jafar Al Sadqi (A.S): Look to your 'A'immah (plural of Imam) whom you follow and do what they do. By Allah, they, ('A'immah) visit their sick

people, attend their funerals, present their testimony for and against them and return their trust.

Reference: Wasa'il Shia Vol. 6 Ch.16 H.6

- (44) Imam Jafar Al Sadqi (A.S): Woe upon a people who do not consider asking others to do well and prohibiting them from evil as part of the religion of Allah.

Reference: Wasa'il Shia Vol. 6 Ch.12 H.3, Al Faqih 2 H.859

- (45) Imam Jafar Al Sadqi (A.S): Nothing of the rewards follows a deceased after his death except three qualities: A charity that he established in his lifetime, it continues after his death; a Sunnah of guidance that he established upon which people act after his death; or a virtuous child who prays for him.

Reference: Wasa'il Shia Vol. 6 Ch.23 H.13, Al Faqih 2 H.860

- (46) Imam Jafar Al Sadqi (A.S): There are three kinds of gatherings that Allah despises and sends His anger upon the attendance there in. You must not sit there to associate with them: a gathering wherein there is one whose tongue speaks lies in his Fatwas (legal opinion), a gathering wherein our enemies are praised freshly and we are mentioned as old (of less value) ones and a gathering wherein obstacles are created for us and you know it.

Reference: Wasa'il Shia Vol. 6 Ch.40 H.1

- (47) Prophet Muhammad ﷺ: When you after me find people of heresy and skepticism express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam. You must warn people against them and again stealing their heretic ideas. Allah will reward you for this and will raise your position in the next life.

Reference: Wasa'il Shia Vol. 6 Ch.20 H.2

- (48) Prophet Muhammad ﷺ: When innovations (hearsay) emerge it becomes necessary for scholars to make their knowledge public, otherwise Allah will condemn them.

Reference: Wasa'il Shia Vol. 6 Ch.30 H.2

- (49) Imam Jafar Al Sadqi (A.S): For every believing person who provides a loan for another believing person, for the sake of Allah, Allah counts its reward as that of giving charity until the time the loan is paid back.
Reference: Wasa'il Shia Vol. 6 Ch.11 H.2, Al Faqih 2 H.153
- (50) Prophet Muhammad ﷺ: On the Day of Judgment I will intercede on behalf of four kinds of people, even though they may come with the sins of the people of the world. Of such people is a man who has supported my children, one who has spent his property for my children in difficult times, a man who loves my children by his tongue and heart, and a man who strives hard to meet the needs of my children when they are driven away or expelled.
Reference: Wasa'il Shia Vol. 6 Ch.11 H.5, Al Faqih 2 H.157
- (51) Imam Jafar Al Sadqi (A.S): Visit each other, in it there is a revival for your hearts and a study of our Ahadith (may take place). Our Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I will assure you of your salvation.
Reference: Wasa'il Shia Vol. 6 Ch.12 H.3, Al Faqih 2 H.158
- (52) Imam Ali Raza (A.S): There is nothing more injurious to Satan and his soldiers than believing people's visitation of their brothers (in belief) for the sake of Allah. When believing people meet each other, speak of Allah and speak of the praise and excellence of *Ahl al-Bayt*, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah condemn him and Satan remains humiliated, frustrated and defeated.
Reference: Wasa'il Shia Vol. 6 Ch.12 H.5, Al Faqih 2 H.164
- (53) Imam Musa Kazim (A.S): Whoever is unable to keep good relations with us (by presenting gifts) should maintain good relations with poor people of our

followers, and those who cannot visit our graves should visit the graves of our virtuous brothers (in belief).

Reference: Wasa'il Shia Vol. 6 Ch.12 H.8, Al Faqih 2 H.163

- (54) Imam Jafar Al Sadqi (A.S): Dress up and beautify, Allah is beautiful and He loves beauty but it must be of the lawful ones.

Reference: Wasa'il Shia Vol. 6 Ch.1 H.4

- (55) Imam Jafar Al Sadqi (A.S): If one wears a dress that causes public abhorrence, Allah on the Day of Judgment will make him to wear a dress of fire.

Reference: Wasa'il Shia Vol. 6 Ch.2 H.2

- (56) Prophet Muhammad ﷺ: The Messenger of Allah made Ali (A.S), to wear turban and hanged one end down his front side but made it shorter for the end hanging down his back by four fingers.

Reference: Wasa'il Shia Vol. 6 Ch.12 H.4

- (57) Imam Jafar Al Sadqi (A.S): Wearing a sandal which is smooth is detestable because this is of the kind of sandals that Jews wear.

Reference: Wasa'il Shia Vol. 6 Ch.30 H.3

- (58) Imam Jafar Al Sadqi (A.S): I dislike a man whose footgear is without pursuer (the back part to support the back of the heels).

Reference: Wasa'il Shia Vol. 6 Ch.32 H.5

- (59) Imam Jafar Al Sadqi (A.S): Wearing black shoes has three disadvantages, It weakens the eye sight, slackens the penis and causes anxieties and besides it is of footgear of tyrants.

Reference: Wasa'il Shia Vol. 6 Ch.37 H.3

- (60) Imam Jafar Al Sadqi (A.S): Wearing the ring is of the noble tradition.

Reference: Wasa'il Shia Vol. 6 Ch.38 H.2

- (61) Prophet Muhammad ﷺ: You must use ruby as a ring, it disallows poverty.

Reference: Wasa'il Shia Vol. 6 Ch.49 H.2, Al Faqih 4 H.5762

- (62) Imam Ali Rzaz (A.S): Using emerald in a ring is a comfort which is free of difficulties.

Reference: same as above

- (63) Imam Jafar Al Sadqi (A.S): Al-Billur (crystal) is very good for the stone of a ring.

Reference: Wasa'il Shia Vol. 6 Ch.54 H.1

- (64) Imam Musa Kazim (A.S): Folding clothes is giving them rest and durability.

Reference: Wasa'il Shia Vol. 6 Ch.55 H.1

- (65) Amir al-Mu'minin Ali (A.S): Following things causes sadness:

- 1- Sitting at the doorstep
- 2- Having gone in the middle of the herd
- 3- Having worn my pajamas while standing up
- 4- Having cleaned my hands and face with my underwear.

Reference: Wasa'il Shia Vol. 6 Ch.56 H.3

- (66) Imam Jafar Al Sadqi (A.S): A man should wear a shirt first and then pajamas because this is the tradition of the Prophets.

Reference: Wasa'il Shia Vol. 6 Ch.58 H.1

- (67) Prophet Muhammad ﷺ: It is detestable for a man to wear shoes while standing.

Reference: Wasa'il Shia Vol. 6 Ch.59 H.2

- (68) Imam Jafar Al Sadqi (A.S): A house with a roof higher than eight yards (arm-length) is an assembly place for Jinn who come and live there.

Reference: Wasa'il Shia Vol. 6 Ch.66 H.2

- (69) Imam Jafar Al Sadqi (A.S): It is detestable sleeping on the flat roof without a safety fencing wall around it.

Reference: Wasa'il Shia Vol. 6 Ch.68 H.3

- (70) Imam Muhammad Baqir (A.S): Sweep the house, it removes poverty.
Reference: Wasa'il Shia Vol. 6 Ch.7 H.6, Al Faqih 4 H.5762
- (71) Imam Ali Raza (A.S): Turning on the lamp before sunset banishes poverty.
Reference: Wasa'il Shia Vol. 6 Ch.9 H.2
- (72) Prophet Muhammad ﷺ: Four things are done in vain:
- 1- Eating after (attaining) satiety
 - 2- Lighting a lamp in moonlight
 - 3- Planting seeds in salty ground
 - 4- Doing a favor for people who are not worthy of it.
- Reference: Wasa'il Shia Vol. 6 Ch.10 H.2
- (73) Amir al-Mu'minin Ali (A.S): Keep ypur house clean from spider web it causes poverty.
Reference: Wasa'il Shia Vol. 4 Ch.16 H.4
- (74) Imam Jafar Al Sadqi (A.S): It is detestable sleeping in a house which does not have a door or a curtain.
Reference: Wasa'il Shia Vol. 4 Ch.18 H.1
- (75) Imam Musa Kazim (A.S): Three things are feared for causing insanity:
- 1- Defecating among the gravesites
 - 2- Walking in one shoe
 - 3- A man's sleeping alone.
- Reference: Wasa'il Shia Vol. 4 Ch.19 H.6
- (76) Imam Jafar Al Sadqi (A.S): A believing person may die by any form of death except lightning that will not hit him when he is speaking of Allah, the Glorious.
Reference: Wasa'il Shia Vol. 4 Ch.42 H.7
- (77) Imam Jafar Al Sadqi (A.S): Raise your voices with al-Salat (asking from Allah favors for me), it removes hypocrisy.
Reference: Wasa'il Shia Vol. 4 Ch.23 H.8

- (78) Prophet Muhammad ﷺ: Reciting Quran is a great worship.

Reference: Wasa'il Shia Vol. 4 Ch.1 H.7

- (79) Imam Muhammad Baqir (A.S): The readers of the Holy Quran are of three kinds: There is a man who has learned the Holy Quran and has taken it as a piece of merchandise to attract the rulers thereby and dominate the people. There is a man who has learned the Holy Quran, preserved its letters, but has lost its laws. He has kept its letters without change. (I wish) Allah would not increase the number of people like him as the carrier of the Holy Quran.

There is a man who has applied the medicine of the Holy Quran to the wounds of his heart, it keeps him vigilant during the night, he endures thirst during the day, stands up in mosques and leaves his bed for its (the Holy Quran) sake. Through such people Allah, the Most Majestic, the Almighty, defends the land against the enemies, and through them he sends down rain from the sky. By Allah, such ones among the readers of the Holy Quran are like alchemy in rarity and value.

Reference: Wasa'il Shia Vol. 4 Ch.1 H.14

- (80) Imam Jafar Al Sadqi (A.S): Three things will complain before Allah, the Most Majestic, the Most Holy: A Mosque where no one of the neighborhood performs prayer, a scholar among the ignorant people and the copy of the Holy Quran on which dust has accumulated and no one reads it.

Reference: Wasa'il Shia Vol. 4 Ch.20 H.2

- (81) Imam Jafar Al Sadqi (A.S): Every prayer to Allah, the Most Majestic, the Most Holy, remains on hold and barred from heavens until he asks from Allah favors (in the form of al-Salat) for the Holy Prophet and his family.

Reference: Wasa'il Shia Vol. 4 Ch.43 H.5

- (82) Imam Jafar Al Sadqi (A.S): A person praying and one saying '*Amin*' share the reward equally.

Reference: Wasa'il Shia Vol. 4 Ch.52 H.5, Al Faqih 4 H.5762

Rulings On Trading And Commerce

- (1) Imam Jafar Al Sadqi (A.S): There are ten shares of sustenance, nine are in trading and one is in the affairs of the world.
Reference: Wasa'il Shia Vol. 12 Ch.1 H.3, Al Faqih 3 H.3722
- (2) Imam Jafar Al Sadqi (A.S): A person working hard for his family is like Mujahid (fighter) for the cause of Allah.
Reference: Wasa'il Shia Vol. 12 Ch.23 H.1, Al Faqih 3 H.3631
- (3) Imam Jafar Al Sadqi (A.S): The buyer of real property receives sustenance and the seller thereof suffers a serious loss.
Reference: Wasa'il Shia Vol. 4 Ch.24 H.6, Al Faqih 4 H.3641

Undesirable Jobs And Their Earning

- (4) Imam Muhammad Taqi (A.S): If anyone earns by unlawful means his Hajj and Umrah is not accepted.
Reference: Wasa'il Shia Vol. 12 Ch.4 H.6, Al Amali Toosi 3 P.293
- (5) Imam Jafar Al Sadqi (A.S): Five jobs are not permissible, selling shrouds for the dead, working as a goldsmith, slaughtering quadrupeds, selling wheat, and selling slaves.
Reference: Wasa'il Shia Vol. 12 Ch.21 H.3, Al Faqih 3 H.3585, Al Khisal H.44
- (6) Prophet Muhammad ﷺ: Nine things are forbidden
 - 1- dowry of the fornicatress
 - 2- renting a male quadruped to copulate with female quadrupeds
 - 3- wearing gold rings (for men)
 - 4- money paid for buying dogs
 - 5- violet saddles for riding animals
 - 6- wearing certain clothes called Al-Qasi which were made in Syria
 - 7- eating the meat of beasts of prey

8- exchanging some gold with more gold and silver with more silver

9- and looking at the stars.

Reference: Wasa'il Shia Vol. 12 Ch.5 H.8, Al Khisal H.10

- (7) Imam Jafar Al Sadqi (A.S): Receiving payment for carcasses, dogs, wine, indecent (sexual) relation and a bribe to issue a judgment and payment for foretelling is Suht (unlawful and filthy).

Reference: Wasa'il Shia Vol. 12 Ch.5 H.3, Tafseer Qumi 1 P.170

- (8) Imam Muhammad Baqir (A.S): Consuming the properties of orphans, payment for indecent (sexual) relation, payment for wine and intoxicating beer and receiving unlawful interest, after having clear proof is forbidden.

Reference: Wasa'il Shia Vol. 12 Ch.5 H.1, Tehzeb al Ahkam 6 H.1062

- (9) Imam Ali Raza (A.S): A female singer who makes a man go astray and payment for a dog is Suht (unlawful and filthy) and Suht is in the fire.

Reference: Wasa'il Shia Vol. 12 Ch.16 H.6, Tehzeb al Ahkam 6 H.1019

- (10) Imam Jafar Al Sadqi (A.S): A singer female is condemned, and condemned is one who consumes the income from her singing.

Reference: Wasa'il Shia Vol. 12 Ch.15 H.4, Tehzeb al Ahkam 6 H.1020

- (11) Imam Jafar Al Sadqi (A.S): The following people are cursed: an astrologer; a Jewish priest; a magician; a female singer and those who give them a place to live and earn an income from their work.

Reference: Wasa'il Shia Vol. 12 Ch.24 H.6, Al Khisal H.67

- (12) Prophet Muhammad ﷺ: The punishment of Muslim magician is death.

Reference: Wasa'il Shia Vol. 12 Ch.9 H.25, Ill us Sharie P.546 H.1

- (13) Amir al-Mu'minin Ali (A.S): It is not permissible to charge a fee for teaching Quran.

Reference: Wasa'il Shia Vol. 12 Ch.29 H.7, Al Faqih 3 H.3650

- (14) Amir al-Mu'minin Ali (A.S): The wages of teaching Quran and Adhan is not permissible.

Reference: Wasa'il Shia Vol. 12 Ch.30 H.1, Tehzeb al Ahkam 6 H.1099

- (15) Imam Jafar Al Sadqi (A.S): The earning of young children is prohibited.

Reference: Wasa'il Shia Vol. 12 Ch.33 H.1, Tehzeb al Ahkam 6 H.1057

- (16) Imam Jafar Al Sadqi (A.S): If one works the whole night without giving the eyes their share of sleep, such earning is unlawful.
Reference: Wasa'il Shia Vol. 12 Ch.34 H.2, Tehzeb al Ahkam 6 H.1059
- (17) Imam Jafar Al Sadqi (A.S): The earning of gambling is prohibited.
Reference: Wasa'il Shia Vol. 12 Ch.35 H.5, Tehzeb al Ahkam 6 H.1069
- (18) Imam Ali Raza (A.S): The money from pig and wine is prohibited even if a person owes debt.
Reference: Wasa'il Shia Vol. 12 Ch.57 H.1

Etiquettes Of Doing Business

- (19) Amir al-Mu'minin Ali (A.S): If one does business without knowledge, he plunges in Riba' again and again.' Amir al-Mu'minin, 'Alayhi al-Salam, would also say, 'One who does not understand buying and selling must not sit in the market place for doing business.
Reference: Wasa'il Shia Vol. 12 Ch.1 H.2, Tehzeb al Ahkam 7 H.14
- (20) Prophet Muhammad ﷺ: Whoever engages in buying and selling should avoid the following five things. He should not do any business if he cannot do so. They are as follows: usury; swearing to something or someone; covering up the defects of his goods; praising the goods while selling them, and finding faults with goods while buying them.
Reference: Wasa'il Shia Vol. 12 Ch.2 H.2, Tehzeb al Ahkam 7 H.18
- (21) Imam Jafar Al Sadqi (A.S): The seller and the buyer must abide by the terms they agreed upon except for conditions which are contrary to the Quran and Sunnah and are not permissible.
Reference: Wasa'il Shia Vol. 12 Ch.6 H.1, Tehzeb al Ahkam 7 H.252
- (22) Imam Jafar Al Sadqi (A.S): When a person buys something from seller, each of them has the right to cancel the transaction until the two are separated, but after the separation they cannot cancel the transaction.
Reference: Wasa'il Shia Vol. 12 Ch.1 H.3, Tehzeb al Ahkam 7 H.86
- (23) Imam Muhammad Baqir (A.S): If a man buys something from another man and leaves it with the seller to keep until his return with the purchase price,

if he returns within three days the contract is valid, otherwise, there is no deal.

Reference: Wasa'il Shia Vol. 12 Ch.9 H.1, Tehzeb al Ahkam 7 H.88

- (24) Imam Jafar Al Sadqi (A.S): If a man who buys something which is perishable the same day and leaves it with the seller to bring payment, If he brings payment from that time until night falls the transaction is valid, otherwise, he has no deal.
Reference: Wasa'il Shia Vol. 12 Ch.11 H.2, Tehzeb al Ahkam 7 H.108
- (25) Imam Jafar Al Sadqi (A.S): The stipulation in a deal for animals is valid for three days in favor of a buyer.
Reference: Wasa'il Shia Vol. 12 Ch3 H.4, Tehzeb al Ahkam 7 H.85
- (26) Imam Jafar Al Sadqi (A.S): If a man who buys foodstuff and thinks is best for him and more sellable if he makes them moist but not intending to increase its quantity. If it does not sell without moistening in other ways and it is without seeking to increase its weight, then it is not harmful, otherwise, it is cheating the Muslims.
Reference: Wasa'il Shia Vol. 12 Ch.16 H.1, Al Faqih 3 H.3772
- (27) Imam Jafar Al Sadqi (A.S): If an item is traded but the buyer does not pick up the goods, if the price is fixed the price will remain the same whenever he picks up the goods, but if the price was not fixed, then the price will be charged on the day he picks up the goods.
Reference: Wasa'il Shia Vol. 12 Ch.7 H.2, Tehzeb al Ahkam 7 H.376
- (28) Imam Jafar Al Sadqi (A.S): Palm trees cannot be sold until their fruits are red and yellow.
Reference: Wasa'il Shia Vol. 12 Ch.9 H.3, Tehzeb al Ahkam 7 H.141
- (29) Imam Jafar Al Sadqi (A.S): There is no problem if a person sells goods to someone and then buys the same goods from him.
Reference: Al Faqih 3 H.3780
- (30) Imam Jafar Al Sadqi (A.S): There is nothing wrong with the earning of brokering it is same like labour.
Reference: Al Faqih 3 H.3774

- (31) Imam Jafar Al Sadqi (A.S): If something is known to be stolen or betrayed, it is not permissible to buy it.
Reference: Al Faqih 3 H.3789
- (32) Imam Jafar Al Sadqi (A.S): It is prohibited to reduce the price of the goods after they have been bought, but there is nothing wrong if the seller reduces the price voluntarily.
Reference: Al Faqih 3 H.3791
- (33) Imam Jafar Al Sadqi (A.S): Storage is permissible for only forty days during green season and only three days during the scarcity period whoever hoards for longer than that is cursed.
Reference: Al Faqih 3 H.3796
- (34) Imam Jafar Al Sadqi (A.S): There is nothing wrong if all traders agreed to sell their goods at a fixed price.
Reference: Al Faqih 3 H.3741

Rulings On Debts

- (1) Amir al-Mu'minin Ali (A.S): You should avoid debt as far as possible because it is anxiety at night and humiliation during the day.
Reference: Al Faqih 3 H.3681
- (2) Imam Muhammad Baqir (A.S): There is expiation for all kinds of sins except debts, for which there is no expiation other than paying it back or those liable pay or the owner of the lending right waives it in favor of the borrower.
Reference: Wasa'il Shia Vol. 13 Ch.4 H.1, Tehzeb al Ahkam 6 H.380
- (3) Imam Jafar Al Sadqi (A.S): One who borrows without the intention to pay back is considered a thief.
Reference: Wasa'il Shia Vol. 13 Ch.5 H.2, Al Faqih 3 H.3689
- (4) Imam Musa Kazim (A.S): Whoever works to provide sustenance for himself and his family. If poverty over-powers him, he then should borrow upon the responsibility of Allah and His Messenger for his sustenance and his family.

Reference: Wasa'il Shia Vol. 13 Ch.2 H.2, Tehzeb al Ahkam 6 H.381

- (5) Imam Jafar Al Sadqi (A.S): One should borrow for marriage or Hajj.
Reference: Wasa'il Shia Vol. 13 Ch.3 H.1, Al Faqih 3 H.3685

- (6) Imam Jafar Al Sadqi (A.S): The prayers of a man is not heard and accepted, who has an asset which he gives to someone without the presence of any witness.
Reference: Wasa'il Shia Vol. 13 Ch.10 H.1, Tehzeb al Ahkam 6 H.1014

- (7) Imam Jafar Al Sadqi (A.S): It is not permissible for a person to sell a house to receive his debt and make that person homeless.
Reference: Wasa'il Shia Vol. 13 Ch.11 H.5, Tehzeb al Ahkam 6 H.441

- (8) Imam Jafar Al Sadqi (A.S): If a man who dies indebted and someone guarantees the creditors to pay them on behalf of the deceased.
Reference: Wasa'il Shia Vol. 13 Ch.14 H.2, Tehzeb al Ahkam 6 H.397

Rulings On (Al-Rahn) Mortgage

- (1) Imam Jafar Al Sadqi (A.S): Security deposit, mortgage and guarantor in transaction on credit are not unlawful.
Reference: Wasa'il Shia Vol. 13 Ch.1 H.4, Tehzeb al Ahkam 7 H.179

- (2) Imam Jafar Al Sadqi (A.S): If a man who takes mortgage from another man, then it suffers loss or is lost. He can demand what is for him from the other party.
Reference: Wasa'il Shia Vol. 13 Ch.5 H.1, Tehzeb al Ahkam 7 H.757

- (3) If a lactating or riding animal is mortgaged to a person, he can ride on it or drink its milk, but in that case, the cost, and fooder of the animal is the responsibility of the one who is riding or drinking its milk.
Reference: Wasa'il Shia Vol. 13 Ch.12 H.2, Tehzeb al Ahkam 7 H.775

- (4) Imam Jafar Al Sadqi (A.S): If two men who disputed about an asset. One said that it was a Wadi'ah (safe deposit) and the other said that it was al-Rahn (security deposit). The words of one who says that it is al-Rahn (security deposit) are accepted unless the other party presents witnesses who testify that it is Wadi'ah (safe deposit).
Reference: Wasa'il Shia Vol. 13 Ch.13 H.2, Tehzeb al Ahkam 7 H.776
- (5) Imam Jafar Al Sadqi (A.S): If a person mortgages a house or land to someone and he makes profit from it, he is obliged to settle accounts with the owner of the house or land and if he has earned the profit he should pay off his debt.
Reference: Al Faqih 3 H.4099
- (6) Imam Jafar Al Sadqi (A.S): If a man goes bankrupt and owes a lot to many people, some of whom he has mortgaged and some of whom have no mortgage, so if the person dies and full full debt of his wealth is not paid then the things he has mortgaged will be distributed among all the debtors according to their shares.
Reference: Wasa'il Shia Vol. 13 Ch.19 H.1, Tehzeb al Ahkam 7 H.783
- (7) Imam Jafar Al Sadqi (A.S): If a person mortgages something to someone and he disappears, there is no time period after which the mortgagee has the right to sell the property, but the mortgagee will have to wait, no matter how long, until it is known that the mortgagor is dead.
Reference: Wasa'il Shia Vol. 13 Ch.9 H.2, Tehzeb al Ahkam 7 H.773

Rulings On Farming (Agriculture etc)

- (1) Imam Jafar Al Sadqi (A.S): You must farm and plant, by Allah, there is no work that people do which is sweeter and fine than farming. By Allah, farming will be done as well as plantations even after the emergence of Al-Dajjal.
Reference: Wasa'il Shia Vol. 13 Ch.3 H.1, Tehzeb al Ahkam 6 H.11390

- (2) Imam Muhammad Taqi (A.S): The best work is farming in which you plant, and the virtuous as well as sinful ones eat. The virtuous on eating asks forgiveness for you and the sinful one on eating it is condemned, and even animals and birds eat thereof.
Reference: Wasa'il Shia Vol. 13 Ch.3 H.6
- (3) Imam Jafar Al Sadqi (A.S): Land cannot be accepted for specified wheat, however, it is accepted for one-half, one-third, one-fourth or one-fifth.' He (the Imam) said, Share cropping for one-third, one for-fourth or one-fifth is not unlawful.
Reference: Wasa'il Shia Vol. 13 Ch.8 H.2, Tehzeb al Ahkam 7 H.871
- (4) Imam Musa Kazim (A.S): It is permissible to give land on partnership but the conditions agreed upon must be observed.
Reference: Wasa'il Shia Vol. 13 Ch.8 H.6
- (5) Imam Jafar Al Sadqi (A.S): If you give land to an al-Aluj (infidels) you have stipulated with them like dirhams, their free labor and other things, then it is for you, but you cannot take from them anything without stipulating, even if you are almost certain (of its lawfulness) that whoever comes to that village that much is taken from him.
Reference: same as above
- (6) Imam Jafar Al Sadqi (A.S): If a person gives his barren land to someone on the condition that he settles it and what he gets is for three or four years or as many years, then there is no problem.
Reference: Wasa'il Shia Vol. 13 Ch.11 H.1, Al Faqih 3 H.3890
- (7) Imam Jafar Al Sadqi (A.S): There is nothing wrong if a person leases a land and then gives a third or quarter or more to someone.
Reference: Wasa'il Shia Vol. 13 Ch.14 H.2, Tehzeb al Ahkam 7 H.916

Rulings On Trust

- (1) Imam Jafar Al Sadqi (A.S): There are three things that no one has any excuses not to do.
- 1- Return what you are entrusted with whether it belongs to a good-doer or a wicked man
 - 2- Fulfill your promise whether it be to a good-doer or a wicked man
 - 3- Treat your parents kindly whether they are good-doers or wicked ones.
- Reference: Wasa'il Shia Vol. 13 Ch.2 H.1, Tehzeb al Ahkam 6 H.988
- (2) Amir al-Mu'minin Ali (A.S): There are four things either of which can destroy a home
- 1- Stealing
 - 2- Treason
 - 3- Drinking alcoholic beverages
 - 4- And committing adultery
- Reference: Wasa'il Shia Vol. 13 Ch.3 H.3, Al Khisal H.74
- (3) Imam Jafar Al Sadqi (A.S): If a person entrusts something to someone and tells him to keep it in his house or did not not to say anything and if the trustee puts it in the neighbor's house or keep it in his own house and the thing is lost then he is the gurantor of it.
- Reference: Wasa'il Shia Vol. 13 Ch.5 H.1, Tehzeb al Ahkam 6 H.891
- (4) Imam Musa Kazim (A.S): If a person has a trust and he wants to use it then he can take it from it if he has the power to retun it, but he has to return the whole trust.
- Reference: Wasa'il Shia Vol. 13 Ch.8 H.2

Rulings On Rent

- (1) Imam Ali Raza (A.S): Allah will forgive every sin except the three:
- 1- Whoever invents a new religion
 - 2- Who withholds the wages of a laborer

3- Who sells a free man (as a slave)

Reference: Wasa'il Shia Vol. 13 Ch.5 H.4

- (2) Imam Musa Kazim (A.S): If a person rents a house or a boat or anything for a period of one year or more, the rent is obligatory for the time it is rented, although the owner has the right to take it or not.
Reference: Wasa'il Shia Vol. 13 Ch.7 H.1, Tehzeb al Ahkam 6 H.920
- (3) Imam Musa Kazim (A.S): If a person hires a person and sends him to improve his property and another person tells him to take this money and buy such and such property from him, the profit is half yours and half mine.
Therefore, it is not permissible for him to work without the permission of his employer. If he gives permission, then there is no problem.
Reference: Wasa'il Shia Vol. 13 Ch.9 H.1, Tehzeb al Ahkam 6 H.935
- (4) Imam Muhammad Baqir (A.S): If a person hires a donkey or horse or any other ride from someone to go to a certain place (or city) but that ride makes him travel a little and then becomes helpless and deteriorates, then according to the distance covered, the rent will be charged and the tenant cannot withhold the entire rent nor can the lessee pay the full rent.
Reference: Wasa'il Shia Vol. 13 Ch.12 H.1, Al Faqih 3 H.57
- (5) Imam Hassan al Askari (A.S): If a person leases his son to a person for a period of one year or any other period and another man comes and ask him to give your son to me for more wages, it is obligatory upon him to fulfill the contract with the first man.
Reference: Wasa'il Shia Vol. 13 Ch.15 H.1, Al Faqih 3 H.988
- (6) Imam Ali Raza (A.S): If a person leases his land to someone for several specific years, the owner can sell the land before the expiration of that period, but the condition is that he should assure the lessee that until the lease expires the land will remain in his possession.
Reference: Wasa'il Shia Vol. 13 Ch.24 H.1, Tehzeb al Ahkam 6 H.914

- (7) Imam Ali Naqi (A.S): If a person rents the land or house to someone for a period of time and dies before expiration of time, the lease agreement is not void, and his heirs will not take back the land or house from the tenant for this period.
Reference: Wasa'il Shia Vol. 13 Ch.25 H.1, Tehzeb al Ahkam 6 H.913
- (8) Amir al-Mu'minin Ali (A.S): A person is not liable in case of loss of clothes in bathroom but if he has a trust then he is liable.
Reference: Wasa'il Shia Vol. 13 Ch.28 H.1, Tehzeb al Ahkam 6 H.954
- (9) Amir al-Mu'minin Ali (A.S): Painters, laundresses and goldsmith are gurantors, but they are not if the thing is drowned, burned or destroyed by any calamity.
Reference: Wasa'il Shia Vol. 13 Ch.29 H.4, Tehzeb al Ahkam 6 H.956

Rullings On Advocacy

- (1) Imam Jafar Al Sadqi (A.S): When a person hires a lawyer to perform a task, when he does not report his removal in the same way as he was informed to do so, then he will be considered his lawyer forever.
Reference: Wasa'il Shia Vol. 13 Ch.1 H.1, Tehzeb al Ahkam 6 H.502
- (2) Imam Jafar Al Sadqi (A.S): It is no permissible for a lawyer to betray someone.
Reference: Wasa'il Shia Vol. 13 Ch.8 H.1
- (3) Imam Jafar Al Sadqi (A.S): If a person hires a man to be a lawyer in presence of two witnesses, now when the lawyer goes to do his work, that person will say to the witnesses, I have removed this man from advocacy. If the lawyer does that work before he is informed of his removal then his work will be considered enforced whether the man likes it or not and if the lawyer is informed of his removal before doing the work then even if he does the work , it will not be enforced.
Reference: Wasa'il Shia Vol. 13 Ch.2 H.1, Tehzeb al Ahkam 6 H.503

- (4) Imam Jafar Al Sadqi (A.S): When a person is hire as a lawyer and he gets up from there to do that work, his work will be effective until he is informed of his removal by a reliable person.
Reference: same as above

Rullings On Gift

- (1) Imam Jafar Al Sadqi (A.S): If a man gives certain amount to another man as a gift he cannot take it back.
Reference: Tehzeb al Ahkam 9 H.633, Al Istibsar 4 H.424
- (2) Imam Muhammad Baqir (A.S): Gifts can be taken back if one wants to do so, regardless, possession by the recipient has taken place or not.
Reference: Tehzeb al Ahkam 9 H.569, Al Istibsar 4 H.387
- (3) Imam Jafar Al Sadqi (A.S): If a person gives a gift to someone and before giving possession he dies then the gift will become invalid.
Reference: Tehzeb al Ahkam 9 H.637
- (4) Imam Jafar Al Sadqi (A.S): If a person gives a gift to his relative then cannot take it back.
Reference: Tehzeb al Ahkam 9 H.636, Al Istibsar 4 H.4414
- (5) Imam Jafar Al Sadqi (A.S): If a man gives a gift to his wife, he must not take it back, also if a wife gives something to her husband, regardless of whether he has taken possession or not.
Reference: Tehzeb al Ahkam 9 H.624, Al Istibsar 4 H.423
- (6) Prophet Muhammad ﷺ: A person who gives gift and then takes it back is like the one who vomits and then licks it.
Reference: Al Faqih 3 H.826

- (7) Imam Jafar Al Sadqi (A.S): If a person has a share in a property he can give his share as a gift.
Reference: Wasa'il Shia Vol.13 Ch.12 H.1
- (8) Imam Jafar Al Sadqi (A.S): When the property gifted is in your possession you can take it back but once possession is handed over then it is not right to take it back.
Reference: Tehzeb al Ahkam 9 H.6353, Al Istibsar 4 H.416

Rullings On Will

- (1) Prophet Muhammad ﷺ: The Messenger of Allah, made a will, thus it is proper for a Muslim to make a will.
Reference: Al Faqih 4 H. 5411, Tehzeb al Ahkam 9 H.701
- (2) Imam Muhammad Baqir (A.S), Amir al-Mu'minin Ali (A.S): Cruelty and injustice in the will is one of the major sins.
Reference: Al Faqih 4 H.5420, Tafseer Ayashi 1 P.238 H.111
- (3) Amir al-Mu'minin Ali (A.S): If I make a will about one-fifth of my legacy it is better than making a will about onefourth of my legacy, and if I make a will about one-fourth of my legacy it is better than a will about one-third of my legacy. One who makes a will about one-third of his legacy and leaves nothing, he has exaggerated.
Reference: Tehzeb al Ahkam 9 H.773, Al Istibsar 4 H.435
- (4) Amir al-Mu'minin Ali (A.S): If one makes a will about one-fifth of his legacy it is more likable to me than a will about one-fourth.
Reference: Al Faqih 4 H.5421
- (5) يَٰأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ

Translation: O believers! When death approaches any of you, call upon two just Muslim men to witness as you make a bequest; otherwise, two non-Muslims if you are afflicted with death while on a journey.

Reference: Al-Quran 5:106

- (6) Imam Jafar Al Sadqi (A.S): When a person makes a will he must bear two witnesses and when Muslims are not available, then asking a non-Muslim to bear witness to a will is permissible.
Reference: Tehzeb al Ahkam 9 H.725, Al Faqih 4 H.5434

- (7) Imam Jafar Al Sadqi (A.S): The first thing to pay for from the legacy is shroud, then debts, then will, then the shares of heirs.
Reference: Tehzeb al Ahkam 9 H.698, Al Faqih 4 H.5437

- (8) Amir al-Mu'minin Ali (A.S): When the wife dies then her shroud will be from her husband's money.
Reference: Tehzeb al Ahkam 9 H.699, Al Faqih 4 H.5438

- (9) Imam Jafar Al Sadqi (A.S): If one makes a will and appoints a certain person as the executor of the will who is not present in town he cannot refuse to accept the appointment, but if he is town he has the choice to accept or refuse it.
Reference: Tehzeb al Ahkam 9 H.814, Al Faqih 4 H.5448

- (10) Imam Jafar Al Sadqi (A.S): When a child attained the age of ten years then his will is permissible.
Reference: Tehzeb al Ahkam 9 H.732, Al Faqih 4 H.5451

- (11) Imam Jafar Al Sadqi (A.S): When a boy is about to die his will is permissible in favor of the relatives but not in favor of the strangers.
Reference: Tehzeb al Ahkam 9 H.728, Al Faqih 4 H.5453

- (12) Imam Jafar Al Sadqi (A.S): If a man who makes a will when about to die, for relatives and setting free of a slave but the total exceeds one-third of the

legacy and about how to deal with it. First it is executed about setting free of the slave then about the rest.

Reference: Tehzeb al Ahkam 9 H.763, Al Faqih 4 H.5460

- (13) Imam Jafar Al Sadqi (A.S): If one makes a will, then kills himself in the same hour, if his will takes place before his causing any injury or anything that perhaps may kill him, his will is permissible in one-third of his legacy, but if his will takes place after causing injuries or anything that may cause him to die, his will is not acceptable.

Reference: Tehzeb al Ahkam 9 H.820, Al Faqih 4 H.5470

- (14) Imam Musa Kazim (A.S): If a man who made a bequest for his children consisting of adults and minor ones, if it is lawful for the adults to execute the will, pay off his debts to the rightful creditors according to just witnesses before the minors become adults. The adult children must pay the debts of their father and they must not allow him to remain imprisoned thereby (the debts).

Reference: Tehzeb al Ahkam 9 H.743, Al Faqih 4 H.5486

- (15) Imam Ali Naqi (A.S): If a man in whose favor a will is made but he dies before taking possession and has not left any heirs. You must search for his heirs or master then give it to him. Try to find out his guardian and if you cannot find, and Allah, most Majestic, most Glorious, knows your effort, then give it in charity on his behalf.

Reference: Tehzeb al Ahkam 9 H.905, Al Faqih 4 H.5488

- (16) Imam Ali Raza (A.S): If a person writes down his will then whether he speaks or not his will is enforceable.

Reference: Tehzeb al Ahkam 9 H.936, Al Faqih 4 H.5456

- (17) Imam Ali Raza (A.S): The executor of the will under whose supervision the orphans become adults and the executor of the will hands over their assets to them but they refuse to accept. They are made to accept their assets.

Reference: Tehzeb al Ahkam 9 H.951, Al Faqih 4 H.5525

Rulings On Oaths

- (1) وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

Translation: Do not swear by Allah in your oaths.

Reference: Al Quran 2:224

- (2) Imam Jafar Al Sadqi (A.S): There are two types of oaths, one is to swear by a deed which is obligatory on him or the other is to swear by a deed which is not obligatory on him, then after swearing that deed will also become obligatory and in both cases expiation will be required if the oath is not fulfilled.

Reference: Man La Yahduru al Faqih 3 H.4273

- (3) Imam Jafar Al Sadqi (A.S): There is a kind of oath that if a person swears falsely, he will be rewarded and no expiation will be required. In order to save the life or property of a believing brother i.e, a person swears in front of an oppressor or in front of a thief or anyone else to save his brother.

Reference: Man La Yahduru al Faqih 3 H.4297

- (4) Imam Jafar Al Sadqi (A.S): The oath for which there is neither reward nor expiation is that a person swears by something, and then he sees well than what he has sworn, and he abandons what he swears and accepts what is better.

Reference: same as above

- (5) Imam Jafar Al Sadqi (A.S): The oath on which a person will be punished and he will have to go to hell is to swear falsely against his believing brother or against his right, then such a person is destined for hell and there is no expiation in this world.

Reference: same as above

- (6) Prophet Muhammad ﷺ: If one swears secretly, and one swears in public, they must say if Allah willing.

Reference: Man La Yahduru al Faqih 3 H.4301

- (7) Imam Jafar Al Sadqi (A.S): If a person says, I swear on oath than this is nothing, he must say I swear by Allah or I swear on oath by Allah.
Reference: Man La Yahduru al Faqih 3 H.4305

- (8) Imam Jafar Al Sadqi (A.S): It is permissible for people of all religion to take the same oath which is in accordance with their Book and the nation.
Reference: Man La Yahduru al Faqih 3 H.4312

- (9) Imam Jafar Al Sadqi (A.S): You must not swear by Allah, whether true or false, because Allah has forbidden it.
Reference: Man La Yahduru al Faqih 3 H.4317

- (10) Imam Jafar Al Sadqi (A.S): If a person swears by Allah that he will do something and then does not do it, then his expiation is to feed three poor people or free a slave or fast for three days consecutively.
Reference: Man La Yahduru al Faqih 3 H.4319

- (11) Imam Jafar Al Sadqi (A.S): If a person is afraid of losing his life, property or reputation, he should take an oath and swear, even if it is false.
Reference: Man La Yahduru al Faqih 3 H.4275

- (12) Imam Jafar Al Sadqi (A.S): An oath that is impossible to do is a devilish whisper and there is nothing on the one who swears.
Reference: Man La Yahduru al Faqih 3 H.4281

- (13) Imam Jafar Al Sadqi (A.S): You should not swear by your father, whoever does so should seek forgiveness from Allah.
Reference: Man La Yahduru al Faqih 3 H.4285

- (14) Imam Jafar Al Sadqi (A.S): If one or two people are found to feed in expiation, then feed them repeatedly until the total number is reached.
Reference: Man La Yahduru al Faqih 3 H.4289

- (15) Imam Jafar Al Sadqi (A.S): It is not permissible to feed small children in expiation of oath, and if they are fed, he will have to feed two children in exchange for one man (i.e, twenty children).

Reference: Man La Yahduru al Faqih 3 H.4296

- (16) Imam Jafar Al Sadqi (A.S): It is detestable to give expiation before breaking the oath.

Reference: Man La Yahduru al Faqih 3 H.4297

Rulings On Vows

- (1) Imam Jafar Al Sadqi (A.S): There are two types of vows, one is that if a person says that if this happens then I will fast or I will offer prayer or I will do charity. When it happens as he wants, he has the option to do it or not. But if he says that if this happens then it is obligatory on me for the sake of Allah, then there is no room for abandoning it, and it is obligatory for him to fulfill it, and if he goes against it, then its expiation will be necessary.

Reference: Man La Yahduru al Faqih 3 H.4298

- (2) Imam Jafar Al Sadqi (A.S): Whoever makes a vow, he should make a vow of what he has named, and if he does not name anything and make a vow, then it is nothing, and if he says that it is obligatory upon him by Allah and then does not fulfill his vow, the expiation is the same as the oath.

Reference: Man La Yahduru al Faqih 3 H.4290

- (3) Imam Jafar Al Sadqi (A.S): If a person makes a vow that if my work is done, I will charity a great amount and do not specify the amount of money, then the meaning of this will be more than eighty.

Reference: Man La Yahduru al Faqih 3 H.4299

- (4) Prophet Muhammad ﷺ: There is no vow for sin.

Reference: Man La Yahduru al Faqih 3 H.4302

Rullings On Edible And Inedible

- (1) حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ

Translation: Forbidden to you are carrion, blood, and swine, what is slaughtered in the name of any other than Allah, what is killed by strangling, beating, a fall, or by being gored to death, what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil.

Reference: Al Quran 5:3

- (2) Prophet Muhammad ﷺ: Of the beasts that which have canine teeth and of birds those which have claws are not lawful for food.

Reference: Al Faqih 3 H.4147, Tehzeb al Ahkam 9 H.161

- (3) Imam Jafar Al Sadqi (A.S): The Messenger of Allah prohibited using for food of every bird that has claws and beast that has canine teeth.

Reference: Al Faqih 3 H.4197, Tehzeb al Ahkam 9 H.165

- (4) Imam Jafar Al Sadqi (A.S): There are thirteen animals which are transmuted ones. They are elephant, bear, swine, monkey, seal, lizard, bat, leech, scorpion, spider, rabbit, Canopus and Venus.

Reference: Al Khisal P.294 H.1, Ill us Sharie P.487 H.7

- (5) Prophet Muhammad ﷺ: The meat of donkey is detestable.

Reference: Al Faqih 3 H.4197, Wasa'il Shia Vol.24 Ch.7 H.6

- (6) Imam Jafar Al Sadqi (A.S): The Messenger of Allah, prohibited using horses and mules for food.

Reference: Al Faqih 3 H.4197, Tehzeb al Ahkam 9 H.171

- (7) Imam Jafar Al Sadqi (A.S): It is not permissible to eat a crow.

Reference: Wasa'il Shia Vol.24 Ch.7 H.2, Tehzeb al Ahkam 9 H.74

- (8) Imam Jafar Al Sadqi (A.S): Following things are forbidden to eat, mouse, monkey, swine, elephant, bear, dog, wolf, rabbit, bat, scorpion, lizard, bee, spider, mosquitoes.
Reference: Wasa'il Shia Vol.24 Ch.2 H.1, Tehzeb al Ahkam 9 H.65
- (9) Imam Musa Kazim (A.S): Allah has made what is metamorphosed unlawful for food as well as the flesh of what is deformed in its shape.
Reference: Wasa'il Shia Vol.24 Ch.2 H.2, Tehzeb al Ahkam 9 H.165
- (10) Imam Ali Raza (A.S): Metamorphosed are not edible, in the form of flesh or its eggs.
Reference: Wasa'il Shia Vol.24 Ch.2 H.6, Tehzeb al Ahkam 9 H.70
- (11) Imam Jafar Al Sadqi (A.S): It is detestable using poisonous things for food.
Reference: Wasa'il Shia Vol.24 Ch.3 H.3, Tehzeb al Ahkam 9 H.65
- (12) Imam Musa Kazim (A.S): Using crows of several colors and black ones, for food is not lawful.
Reference: Wasa'il Shia Vol.24 Ch.6 H.1, Tehzeb al Ahkam 9 H.67
- (13) Imam Jafar Al Sadqi (A.S): Every kind of crow and snake are not lawful to eat.
Reference: Wasa'il Shia Vol.24 Ch.7 H.3
- (14) Amir al-Mu'minin Ali (A.S): Do not use for food and do not sell of fish whatever has no scales.
Reference: Wasa'il Shia Vol.24 Ch.8 H.4, Tehzeb al Ahkam 9 H.73
- (15) Amir al-Mu'minin Ali (A.S): Amir al-Mu'minin Ali (A.S), scared the sellers of inedible fish such as eel, moray and angler and so forth and said, 'O sellers of metamorphosed Israelites and the army of the descendents of Marwan, do not sell (inedible fishes). A man asked, O Amir al Mu'minin (A.S), what is the army of the descendents of Marwan? Imam Ali (A.S), said to him, They are the groups of people who shaved their beards and twined their mustaches and then they were metamorphose.
Reference: Wasa'il Shia Vol.24 Ch.9 H.3

- (16) Amir al-Mu'minin Ali (A.S): Only those fish are lawful to eat which have scales on them and al-Kan'at (a kind of fish with very little scales) is not unlawful to use it for food, it has scales but it is a bad mannered fish and it sticks to everything. If you look at the base of its ears you can find scales.
Reference: Wasa'il Shia Vol.24 Ch.9 H.23, Tafseer Ayashi 2 H.96
- (17) Imam Jafar Al Sadqi (A.S): Of fish there are those which have bad manners and they rub against everything and its scales go away, but if its two ends are different, its tail and head, then you can use it for food.
Reference: Wasa'il Shia Vol.24 Ch.10 H.1, Tehzeb al Ahkam 9 H.4
- (18) Imam Ali Raza (A.S): Do not use Zahw' (a kind of fish) for food. Al-Zahw is a fish that has no scales.
Reference: Wasa'il Shia Vol.24 Ch.11 H.1, Tehzeb al Ahkam 9 H.76
- (19) Imam Musa Kazim (A.S): It is not lawful to use eel, turtle and crab for food. The shellfish of the ocean and al-Furat are flesh of frogs and it is not lawful to use it for food.
Reference: Wasa'il Shia Vol.24 Ch.16 H.1, Tehzeb al Ahkam 9 H.46
- (20) Imam Jafar Al Sadqi (A.S): From the sea birds that which has gizzard like the gizzard of pigeons, not stomach like the stomach of human beings. Birds that flap their wings in flight and have craws or gizzard which defines every edible bird that cannot be distinguished from its flight and the unknown ones.
Reference: Wasa'il Shia Vol.24 Ch.16 H.2, Tehzeb al Ahkam 9 H.349
- (21) Imam Jafar Al Sadqi (A.S): The egg of see chicken is forbidden.
Reference: Wasa'il Shia Vol.24 Ch.78 H.3, Tehzeb al Ahkam 9 H.78
- (22) Imam Jafar Al Sadqi (A.S): It is not unlawful to eat pheasant.
Reference: Wasa'il Shia Vol.24 Ch.18 H.3, Tehzeb al Ahkam 9 H.65
- (23) Imam Jafar Al Sadqi (A.S): If a sheep drinks wine until it is drunk, then is slaughtered in that condition, the contents of its inside are not edible.

Reference: Wasa'il Shia Vol.24 Ch.20 H.9, Basair ad Darajat P.354 H.6

- (24) Imam Jafar Al Sadqi (A.S): If a sheep that drinks urine, then is slaughtered, the contents of its inside must be washed clean, then it is not unlawful, and also if it eats feces but is not a Jallal, which is an animal that has feces as it's only feed.

Reference: Wasa'il Shia Vol.24 Ch.24 H.1, Tehzeb al Ahkam 9 H.181

- (25) Imam Muhammad Baqir (A.S): If clean (properly slaughtered) become mixed with the dead ones, one can sell them to one who considers dead animals as lawful and use the payment that one receives.

Reference: Wasa'il Shia Vol.24 Ch.24 H.2, Tehzeb al Ahkam 9 H.194

- (26) Imam Ali Raza (A.S): Do not eat eggs of crows.

Reference: Wasa'il Shia Vol.24 Ch.7 H.5, Tehzeb al Ahkam 9 H.62

- (27) Imam Jafar Al Sadqi (A.S): Every bird which has a gizzard is edible.

Reference: Ayoon Akhbar al Raza 2 P.91

- (28) Imam Jafar Al Sadqi (A.S): Of the beasts that which have canine teeth and of birds those which have claws are not lawful for food.

Reference: Al Faqih 3 H.938, Tehzeb al Ahkam 9 H.161

- (29) Imam Muhammad Baqir (A.S): Fish which have scales is lawful to eat and fish without the scales is not lawful to eat.

Reference: Al Mahasin P.477 H.492, Tehzeb al Ahkam 9 H.4

- (30) Imam Jafar Al Sadqi (A.S): Do not use for food eel, al-Mar Mahi, the dead fish floating on water and the spleen because it is the home of blood and a morsel of Satan.

Reference: Wasa'il Shia Vol.24 Ch.9 H.6, Tehzeb al Ahkam 9 H.8

- (31) Imam Jafar Al Sadqi (A.S): Eating turtles and scrabs is not lawful.

Reference: Wasa'il Shia Vol.24 Ch.14 H.1, Al Faqih 3 H.4161

- (32) Imam Jafar Al Sadqi (A.S): Of the beasts that which have canine teeth and of birds that which have claws are not lawful for food, do not use any of the beasts for food.
Reference: Wasa'il Shia Vol.24 Ch.14 H.2, Al Faqih 3 H.4162
- (33) Imam Jafar Al Sadqi (A.S): You can use for food all that flap their wings in flight, and do not eat what keeps its wings straight in flight.
Reference: Wasa'il Shia Vol.24 Ch.16 H.1, Tehzeb al Ahkam 9 H.46
- (34) Imam Jafar Al Sadqi (A.S): Do not eat eggs whatever has its both ends of the same shape and eat that which has the ends of different shapes.
Reference: Wasa'il Shia Vol.24 Ch.19 H.2, Tehzeb al Ahkam 9 H.63
- (35) Imam Jafar Al Sadqi (A.S): Of birds you can eat whatever has gizzard or spur of the rooster or craws.
Reference: Wasa'il Shia Vol.24 Ch.18 H.2, Tehzeb al Ahkam 9 H.65
- (36) Amir al-Mu'minin Ali (A.S): Do not use for food the flesh of a lamb which is fed with the milk of a pig.
Reference: Wasa'il Shia Vol.24 Ch.21 H.2, Tehzeb al Ahkam 9 H.69
- (37) Imam Jafar Al Sadqi (A.S): If a young goat fed with milk from pigs until it grew up and became of strong bones, then a man used it for impregnating the flock of his sheep and young were produced. If you can find out its offspring exactly, then do not get close to it, but you can use for food those that you cannot recognize because it is like cheese; and do not ask about it.
Reference: Wasa'il Shia Vol.24 Ch.22 H.2, Tehzeb al Ahkam 9 H.68
- (38) Imam Ali Naqi (A.S): If a woman has breastfed a young she-goat and weaned it, it is an undesirable act but it is not unlawful.
Reference: Wasa'il Shia Vol.24 Ch.20 H.4, Tehzeb al Ahkam 9 H.63
- (39) Imam Jafar Al Sadqi (A.S): Do not eat the flesh of animals that feed on human feces, and if their perspiration comes in contact with you, wash it clean.

Reference: Wasa'il Shia Vol.24 Ch.25 H.3, Tehzeb al Ahkam 9 H.185

- (40) Amir al-Mu'minin Ali (A.S): If a chicken feeds on human feces, it cannot be used for food until it is quarantined for three days. If it is a duck, quarantine time is five days, for a sheep for ten days, for a cow twenty days and for a camel it is forty days.

Reference: Wasa'il Shia Vol.24 Ch.28 H.1, Tehzeb al Ahkam 9 H.192

- (41) Imam Jafar Al Sadqi (A.S): If an animal sexually molested, its flesh is unlawful for food as well as its milk.

Reference: Wasa'il Shia Vol.24 Ch.30 H.2, Tehzeb al Ahkam 9 H.219

- (42) Imam Ali Naqi (A.S): In the edible animals like camels, cows, sheep and others certain items are not edible. Of such items are genitals, the apparent and unapparent parts, the penis and testicles, the womb which is the place of the development of the young, the spleen because it is blood, the glands with veins and marrow and that which is in the back, the gallbladder, the eyeball, the gland which is situated near the brain, and blood.

Reference: Wasa'il Shia Vol.24 Ch.30 H.4, Bihar al Anwar 50 P.65

- (43) Imam Jafar Al Sadqi (A.S): Following things of dead animal are clean. Of such things, one is rennet, eggs, wool, hairs, and fur and it is not unlawful to eat cheese eggs from dead chickens.

Reference: Al Khisal 2 Ch.10 H.13 H.2, Tehzeb al Ahkam 9 H.321

- (44) Imam Jafar Al Sadqi (A.S): If a man finds a certain amount of meat, but does not know if it is clean (properly slaughtered) or from dead animals. He can throw it on fire. If it shrinks it is clean (properly slaughtered) but if expands it is from dead animals.

Reference: Wasa'il Shia Vol.24 Ch.37 H.2, Tehzeb al Ahkam 9 H.200

- (45) Imam Jafar Al Sadqi (A.S): A cooking pot with meat in it being cooked and an amount of blood equal to an Awqiyah (one ounce), it can be used for food because fire eats the blood.

Reference: Wasa'il Shia Vol.24 Ch.38 H.1, Tehzeb al Ahkam 9 H.204

- (46) Imam Jafar Al Sadqi (A.S): If a fly sit on ghee, oil or anything then there is nothing wrong in it.
Reference: Wasa'il Shia Vol.24 Ch.44 H.1, Al FAqih 3 H.4211
- (47) Imam Jafar Al Sadqi (A.S): There is nothing wrong in eating or drinking the leftover of a cat.
Reference: Wasa'il Shia Vol.24 Ch.47 H.1, Tehzeb al Ahkam 9 H.364
- (48) Imam Jafar Al Sadqi (A.S): If a man is roasting meat with a spleen, meat can be used for food but the spleen must be thrown away because it has a barrier and nothing drips out of it unless a hole is made in it or a cut.
Reference: Wasa'il Shia Vol.24 Ch.49 H.1, Al Faqih 3 H.4203
- (49) Imam Jafar Al Sadqi (A.S): If eel and fish on roasting bars on fire. Whatever is above the eel can be used for food but not what is below, and if anything has dropped from eel, it must be thrown away.
Reference: Wasa'il Shia Vol.24 Ch.49 H.1
- (50) Imam Jafar Al Sadqi (A.S): If lizard drops in the milk then the milk becomes unlawful to use because there is poisonous in the lizard.
Reference: Wasa'il Shia Vol.24 Ch.46 H.2, Tehzeb al Ahkam 9 H.823
- (51) Imam Jafar Al Sadqi (A.S): If on a certain amount of wheat on which the fat of pigs has melted. If they can wash it they must do so and use it for food, but if they cannot wash it then they can use it as seed to grow a plantation.
Reference: Wasa'il Shia Vol.24 Ch.50 H.1
- (52) Imam Jafar Al Sadqi (A.S): The food of the people of the book and what is lawful for food thereof. It is grains and vegetables.
Reference: Wasa'il Shia Vol.24 Ch.51 H.1 to 8, Tehzeb al Ahkam 9 H.375
- (53) Imam Jafar Al Sadqi (A.S): Whoever sells the dust of the grave of Imam Hussain (a.s), he is like the one who sells the blood of Imam Hussain (a.s).
Reference: Wasa'il Shia Vol.24 Ch.59 H.5, Kamil al Ziyarat Ch.95 H.5

- (54) Imam Jafar Al Sadqi (A.S): It is not lawful to eat or drink from Christian, Jews and Zoroastrain.
Reference: Wasa'il Shia Vol.24 Ch.52 H.3, Al Mahasin H.371
- (55) Imam Jafar Al Sadqi (A.S): If a person is forced to eat dead animal, blood or pig but he does not eat and dies of hunger, then he is a disbeliever.
Reference: Wasa'il Shia Vol.24 Ch.56 H.3, Al Faqih 3 H.4214
- (56) Imam Jafar Al Sadqi (A.S): Eating clay is unlawful in its entirety.
Reference: Al Mahasin H.918, Tehzeb al Ahkam 9 H.379
- (57) Imam Jafar Al Sadqi (A.S): Eating clay is forbidden except the clay from the grave (of al-Husayn A.S) in which there is cure for all kinds of illnesses.
Reference: kamil al Ziyarat P.285, Tehzeb al Ahkam 9 H.377

Rulings On Slaughtering

- (1) فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ
Translation: Eat, of that over which Allah's name has been pronounced, Do not eat of (the animal) over which the name of Allah has not been pronounced (at the time of its slaughtering).
Reference: Al Quran 6:118,121
- (2) Imam Muhammad Baqir (A.S): If a man who slaughters an animal but he says Tasbih (Allah is free of all defects) or Takbir (Allah is great beyond description) or Tahlil, (no one deserves worship except Allah) or Tahmid, (all praise belongs to Allah). All these are names of Allah, most Glorious, and are not harmful.
Reference: Wasa'il Shia Vol.24 Ch.16 H.1, Tehzeb al Ahkam 9 H.249
- (3) Imam Jafar Al Sadqi (A.S): If iron is not available for slaughtering then animal can be slaughtered with a piece of sharp wood or stone.
Reference: Wasa'il Shia Vol.24 Ch.5 H.3, Al Faqih 3 H.4177

- (4) Imam Musa Kazim (A.S): For al-Nahr the cut must be made in the upper part of the chest and in slaughtering the throat must be cut.
Reference: Wasa'il Shia Vol.24 Ch.2 H.1, Tehzeb al Ahkam 9 H.214

- (5) Amir al-Mu'minin Ali (A.S): Do not slaughter an animal near another animal when it is looking to the one being slaughtered.
Reference: Wasa'il Shia Vol.24 Ch.7 H.1, Tehzeb al Ahkam 9 H.232

- (6) Imam Ali Raza (A.S): When you slaughter a sheep and remove its skin or a certain part of its skin before it dies, it then is not lawful to use it for food.
Reference: Wasa'il Shia Vol.24 Ch.8 H.1, Tehzeb al Ahkam 9 H.233

- (7) Imam Jafar Al Sadqi (A.S): While slaughtering an animal if the knife moves fast and the head is cutoff, it is not unlawful to use it for food if it is not intentional.
Reference: Al Faqih 3 H.4167

- (8) Amir al-Mu'minin Ali (A.S): If an animal is killed by a sword, it is a fast slaughtering but its flesh is lawful for food.
Reference: Wasa'il Shia Vol.24 Ch.10 H.2, Tehzeb al Ahkam 9 H.224

- (9) Imam Muhammad Baqir (A.S): You must turn the animal to be slaughtered toward al-Qiblah (al-Ka'bah).
Reference: Wasa'il Shia Vol.24 Ch.13 H.1, Tehzeb al Ahkam 9 H.241

- (10) Imam Muhammad Baqir (A.S): If animal is slaughteres not facing towards Qiblah then its meat can be used for food but it must not be done intentionally.
Reference: Wasa'il Shia Vol.24 Ch.14 H.2, Tehzeb al Ahkam 9 H.253

- (11) Imam Jafar Al Sadqi (A.S): If a person slaughters an animal and do not mention the name of Allah, then it is not permissible to eat such meat.
Reference: Wasa'il Shia Vol.24 Ch.14 H.3, Tehzeb al Ahkam 9 H.250

- (12) Imam Jafar Al Sadqi (A.S): If a man who forgets to mention the name of Allah, it can be used for food if he is not accused of (unreliability), who before was able to slaughter properly, does not cutoff the spinal cord and does not break the neck until the animal slaughtered becomes cold.
Reference: Wasa'il Shia Vol.24 Ch.15 H.1, Tehzeb al Ahkam 9 H.253
- (13) Imam Jafar Al Sadqi (A.S): If a man who slaughters an animal without mentioning the name of Allah. If it is because of forgetfulness, he can mention the name of Allah when he remembers and say, I begin with the name of Allah at the beginning and at the end.
Reference: Wasa'il Shia Vol.24 Ch.15 H.3, Tehzeb al Ahkam 9 H.251
- (14) Imam Jafar Al Sadqi (A.S): It is not unlawful if a person after sexual intercourse and before Ghushl (bath) slaughters an animal.
Reference: Wasa'il Shia Vol.24 Ch.17 H.2, Tehzeb al Ahkam 9 H.357
- (15) Imam Jafar Al Sadqi (A.S): If you slaughter an animal and find inside its young in a complete form, you can use it for food but if it is not complete then do not use it for food.
Reference: Tafseer Ayashi 1 H.10, Tehzeb al Ahkam 9 H.244
- (16) Imam Jafar Al Sadqi (A.S): Do not use for food an animal eaten by predator, injured because of fall of something on it or fallen from height, unless you arrive in time (when it is still alive) to slaughter it properly.
Reference: Wasa'il Shia Vol.24 Ch.19 H.5, Tehzeb al Ahkam 9 H.241
- (17) Prophet Muhammad ﷺ: The Messenger of Allah, disliked slaughtering (animals) and spilling blood on Fridays before Salat (prayer) except in the case of an emergency.
Reference: Wasa'il Shia Vol.24 Ch.20 H.1, Tehzeb al Ahkam 9 H.255
- (18) Imam Ali bin Hussain (A.S): Do not slaughter any animal before it is dawn because Allah has made the night for everything to rest. If you are afraid of death of the animal then you can slaughter.
Reference: Wasa'il Shia Vol.24 Ch.21 H.2, Tehzeb al Ahkam 9 H.254

- (19) Imam Jafar Al Sadqi (A.S): Imam Jafar Al Sadqi (A.S): A child can slaughter an animal if the child is intelligent, five shibr (a certain unit of measurement) in height and able to use the knife.
Reference: Wasa'il Shia Vol.24 Ch.22 H.1, Tehzeb al Ahkam 9 H.310
- (20) Imam Jafar Al Sadqi (A.S): If there are all women and no men among them, then the one most intelligent must slaughter and mention the name of Allah on the animal to be slaughtered.
Reference: Wasa'il Shia Vol.24 Ch.23 H.5, Tehzeb al Ahkam 9 H.315
- (21) Imam Ali Raza (A.S): A person born of adultery can also slaughter.
Reference: Wasa'il Shia Vol.24 Ch.25 H.1, Al Faqih 3 H.4178
- (22) Imam Jafar Al Sadqi (A.S): Animal slaughtered by a castrated person is not unlawful to use it for food.
Reference: Wasa'il Shia Vol.24 Ch.24 H.1
- (23) Imam Musa Kazim (A.S): If the animals slaughtered by the Jews and Christians, do not go close to such slaughtered animals.
Reference: Wasa'il Shia Vol.24 Ch.27 H.9, Tehzeb al Ahkam 9 H.266
- (24) Imam Muhammad Baqir (A.S): If a Non-Muslim mentions the name of Allah while slaughtering animal then such meat can be used for food but if a Muslim does not mention the name of Allah then such meat cannot be used for food.
Reference: Wasa'il Shia Vol.24 Ch.27 H.37, Tehzeb al Ahkam 9 H.293
- (25) Imam Jafar Al Sadqi (A.S): Only Muslims should slaughter the animal for sacrifice. No Jew, Christian or any Non-Muslim should slaughter the sacrifice.
Reference: Wasa'il Shia Vol.24 Ch.27 H.21, Tehzeb al Ahkam 9 H.274
- (26) Imam Jafar Al Sadqi (A.S): The animal slaughter by a *Nasibi* (Enemy of Ahlul Bayt) is not permissible to eat.

Reference: Wasa'il Shia Vol.24 Ch.28 H.2, Tehzeb al Ahkam 9 H.310

- (27) Imam Muhammad Baqir (A.S): If the meat is purchased from the market place which one does not know what the butchers do. You can use it for food if it is in the market place of Muslims and do not ask about it.

Reference: Wasa'il Shia Vol.24 Ch.29 H.1, Tehzeb al Ahkam 9 H.306, 307

Rules Of Hunting

- (1) **يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ**

Translation: They ask you, O Prophet, what is permissible for them to eat. Say, what is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it first.

Reference: Al Quran 5:4

- (2) Imam Jafar Al Sadqi (A.S): If a man who sends his dog to catch a prey which the dog catches, but he does not have a knife to slaughter it and about if he can leave it alone for the dog to kill and eat thereof. It is not unlawful because Allah, most Majestic, has said, Eat what they catch for you', but it is not proper to eat what a cheetah has killed.

Reference: Al Faqih 3 H.4121, Tehzeb al Ahkam 9 H.94

- (3) Imam Jafar Al Sadqi (A.S): If a dog which catches the prey, holds it in place and has eaten a part thereof. Dog's eating is not harmful and it is lawful for you to use it for food.

Reference: Wasa'il Shia Vol.23 Ch.2 H.1, Tehzeb al Ahkam 9 H.92

- (4) Imam Jafar Al Sadqi (A.S): The hunting of Falcons, hawks, dogs and leopards. Do not use for food what is hunted by any of these unless you slaughter it properly, except dogs trained for hunting.

Reference: Tafseer Ayashi 1 H.25, Tehzeb al Ahkam 9 H.94

- (5) Imam Jafar Al Sadqi (A.S): If a man who sends his dog to catch a prey which the dog catches, but the dog kills it then it is not unlawful.
Reference: Wasa'il Shia Vol.23 Ch.8 H.1, Tehzeb al Ahkam 9 H.93
- (6) Imam Jafar Al Sadqi (A.S): If a dog that slips away without his owner's sending to hunt but it hunts and the owner arrives when it has killed the prey, if it hunts and the name of Allah is mentioned he can use it for food but if the name of Allah is not mentioned he must not use it for food.
Reference: Wasa'il Shia Vol.23 Ch.12 H.1, Tehzeb al Ahkam 9 H.100
- (7) Imam Jafar Al Sadqi (A.S): The dog that belongs to a Zoroastrian person, if a Muslim person take and send it to catch a prey and mentions the name of Allah it can use the hunt for food.
Reference: Wasa'il Shia Vol.23 Ch.15 H.1, Tehzeb al Ahkam 9 H.118
- (8) Imam Muhammad Baqir (A.S): If one causes injuries to a prey and mentions the name of Allah, then it remains for one or two nights without being eaten by the beasts; and he knows that his weapon is that which has caused its death, he can use it for food if he wants.
Reference: Wasa'il Shia Vol.23 Ch.16 H.1, Tehzeb al Ahkam 9 H.135
- (9) Imam Muhammad Baqir (A.S): Whatever is hunted by swords, arrows and spears are lawful to use for food.
Reference: Wasa'il Shia Vol.23 Ch.16 H.2, Tehzeb al Ahkam 9 H.137
- (10) Amir al-Mu'minin Ali (A.S): If a prey that is found dead with an arrow in it and it is not known who has killed it, said, do not use it for food.
Reference: Wasa'il Shia Vol.23 Ch.19 H.1, Tehzeb al Ahkam 9 H.148
- (11) Imam Jafar Al Sadqi (A.S): If a prey that is shot by a man with an arrow and it hits widthwise and kills it. He had mentioned the name of Allah when shooting but no iron has hit the prey. If the arrow that has hit is the one that has caused its death and he has seen it, he can use it for food.
Reference: Wasa'il Shia Vol.23 Ch.22 H.2, Tehzeb al Ahkam 9 H.132

- (12) Imam Jafar Al Sadqi (A.S): A prey must not be hit with something bigger than the prey.
Reference: Wasa'il Shia Vol.23 Ch.21 H.1, Tehzeb al Ahkam 9 H.142
- (13) Amir al-Mu'minin Ali (A.S): If the prey is killed by stone, clay-ball or arrow and slaughtered before dying then it is permissible to eat.
Reference: Wasa'il Shia Vol.23 Ch.23 H.1, Tehzeb al Ahkam 9 H.153
- (14) Imam Jafar Al Sadqi (A.S): If a prey is caught in a snare and certain part of it is cut off, it is dead, but what you find alive of the rest of the body you can slaughter it properly and use it for food.
Reference: Wasa'il Shia Vol.23 Ch.24 H.2, Tehzeb al Ahkam 9 H.155
- (15) Imam Jafar Al Sadqi (A.S): If a man shoot arrow but he is not certain if he mentioned the name of Allah or not. He can use it for food and it is not unlawful.
Reference: Wasa'il Shia Vol.23 Ch.25 H.1, Tehzeb al Ahkam 9 H.134
- (16) Imam Jafar Al Sadqi (A.S): If a man who shoots a prey on a mountain or wall. The arrow pierces into it and it dies. You can use it for food, but if it falls in water and dies, then do not eat it.
Reference: Wasa'il Shia Vol.23 Ch.26 H.1, Tehzeb al Ahkam 9 H.157
- (17) Imam Jafar Al Sadqi (A.S): If a man who shoots a prey and mentions the name of Allah, but misses it and hits another one, he can use it for food.
Reference: Wasa'il Shia Vol.23 Ch.27 H.1, Tehzeb al Ahkam 9 H.160
- (18) Amir al-Mu'minin Ali (A.S): Amir al-Mu'minin prohibited a man's hunting or fishing on Fridays before Salat (prayer).
Reference: Wasa'il Shia Vol.23 Ch.30 H.1, Tehzeb al Ahkam 9 H.149
- (19) Amir al-Mu'minin Ali (A.S): If a man who sees a bird and follows it until it sits on a tree and another man comes and takes it, for an eye is what it has seen and for hands is what they catch.
Reference: Wasa'il Shia Vol.23 Ch.38 H.1, Tehzeb al Ahkam 9 H.257

Rulings On Eating And Drinking

- (1) Imam Jafar Al Sadqi (A.S): Allah is angry on him who eats a lot and according to another tradition overeating is undesirable.
Reference: Wasa'il Shia Vol.24 Ch.1 H.10, Al Mahisin H.333, 334

- (2) Prophet Muhammad ﷺ: Eating on a full stomach can cause leprosy (albinism).
Reference: Wasa'il Shia Vol.24 Ch.2 H.3

- (3) Imam Hassan (A.S): Muslim should learn twelve characteristics regarding sitting at a dining-table four of which are obligatory, four are recommendable, and four are good manners.
The four obligatory characters are:
 - 1- Knowing what to eat
 - 2- Be happy with what you are getting
 - 3- Pronouncing the name of God (by saying 'Bismillah')
 - 4- Gratitude and contentment.
 The four recommendable characteristics are:
 - 1- Sitting on the left leg
 - 2- Eating with three fingers
 - 3- Eating only from what is placed before you
 - 4- And sucking the fingers.
 The four characteristics that are good manners are:
 - 1- Taking small bites of food to eat
 - 2- Chewing the food thoroughly
 - 3- Avoiding looking at other people's faces
 - 4- And washing the hands.
 Reference: Al Faqih 3 H.4270, Al Khisal 2 Ch.12 H.13

- (4) Prophet Muhammad ﷺ: A person who likes to have a lot of good and blessings in his house should perform *Wudu* at meal time.
Reference: Al Faqih 3 H.4264, Al Khisal 2 H.44

- (5) Prophet Muhammad ﷺ: A person who washes his hands before and after eating will live a rich life and will be protected from physical calamities and diseases.
Reference: Al Faqih 3 H.4265, Wasa'il Shia Vol.24 Ch.49 H.15

- (6) Prophet Muhammad ﷺ: One should never eat while leaning against something.
Reference: Wasa'il Shia Vol.24 Ch.6 H.10, Tehzeb al Ahkam 9 H.401
- (7) Imam Jafar Al Sadqi (A.S): One should eat while sitting in a cross-legged manner.
Reference: Wasa'il Shia Vol.24 Ch.9 H.3, Tehzeb al Ahkam 9 H.401
- (8) Imam Jafar Al Sadqi (A.S): It is underirable for a man to eat with his left hand.
Reference: Wasa'il Shia Vol.24 Ch.10 H.2, Tehzeb al Ahkam 9 H.404
- (9) Imam Jafar Al Sadqi (A.S): It is not unlawful if a man eats while walking.
Reference: Wasa'il Shia Vol.24 Ch.11 H.1, Al Mahasin H.400
- (10) Imam Jafar Al Sadqi (A.S): Drinking water in three breaths is better than in one breath.
Reference: Wasa'il Shia Vol.24 Ch.9 H.17, Al Mahasin H.29
- (11) Prophet Muhammad ﷺ: Food for one is sufficient for two, food for two is sufficient for three and food for three is sufficient for four people if they eat together.
Reference: Wasa'il Shia Vol.24 Ch.12 H.1, Al Mahasin H.75
- (12) Imam Jafar Al Sadqi (A.S): When ten people eat together then they will go to paradise.
Reference: Wasa'il Shia Vol.24 Ch.12 H.4, Al Mahasin H.62
- (13) Imam Jafar Al Sadqi (A.S): Good manners and feeding people are part of faith.
Reference: Wasa'il Shia Vol.24 Ch.26 H.2, Al Mahasin H.15
- (14) Imam Ali bin Hussain (A.S): Whoever satisfies his (a believers's) hunger Allah will feed him from the fruits of paradise. One who provides drink for him Allah will quench his (the helper's) thirst with the sealed wine of paradise.
Reference: Wasa'il Shia Vol.24 Ch.32 H.1
- (15) Amir al-Mu'minin Ali (A.S): Neglecting dinner is ruination of the body. It is helpful in going to bed with one's wife.
Reference: Wasa'il Shia Vol.24 Ch.46 H.2, Al Mahasin H.211

- (16) Imam Jafar Al Sadqi (A.S): Dinner of the Prophets is after al-Atmah (the time of late evening Salat (prayer)), so you must not ignore dinner because ignoring it leads to neglecting the body.
Reference: Wasa'il Shia Vol.24 Ch.50 H.1
- (17) Imam Jafar Al Sadqi (A.S): The host must begin wudu so that no one feels shy. After eating food the person on the right of the host begins it, regardless of being a free or a slave.
Reference: Wasa'il Shia Vol.24 Ch.70 H.1
- (18) Imam Jafar Al Sadqi (A.S): Wash your hands in one utensil, it is good for the betterment of your moral behavior.
Reference: Wasa'il Shia Vol.24 Ch.72 H.1, Al Mahasin H.327
- (19) Imam Jafar Al Sadqi (A.S): If Salat (prayer) time has begun and food is made available. If it is the beginning of the time for Salat (prayer), then first begin with food, but if the time has passed and you are afraid of missing Salat (prayer) for which you then must do Qada (the compensatory Salat), then begin with Salat (prayer) first.
Reference: Wasa'il Shia Vol.24 Ch.51 H.1, Al Mahasin H.299
- (20) Imam Ali Raza (A.S): If one eats food in his house and pieces of food fall off, he must pick them up and eat, but if one eats food in the wilderness or outdoors he should leave such pieces for the birds and beasts.
Reference: Wasa'il Shia Vol.24 Ch.72 H.1, Al Mahasin H.327
- (21) Prophet Muhammad ﷺ: You must treat bread with reverence. When it is made available one must not wait for others.
Reference: Wasa'il Shia Vol.24 Ch.83 H.1
- (22) Prophet Muhammad ﷺ: Eating meal before getting cold is better.
Reference: Wasa'il Shia Vol.24 Ch.93 H.2, Al Mahasin H.114
- (23) Imam Muhammad Baqir (A.S): One who begins taking his food with salt and ends it with salt remains safe from seventy-two kinds of troubles of which is leprosy, insanity and albinism.
Reference: Al Faqih 3 H.4237
- (24) Imam Muhammad Baqir (A.S): Eating in gold and silver utensils is prohibited.
Reference: Al Faqih 3 H.4256

- (25) Imam Musa Kazim (A.S): There is nothing wrong in drinking water while standing.

Reference: Wasa'il Shia Vol.25 Ch.8 H.1

Rulings On Inheritance

- (1) وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

Translation: And to every one we have appointed heirs of what the parents and near relatives leave.

Reference: Al Quran 4:33

- (2) Imam Jafar Al Sadqi (A.S): The heirs who will always inherit and will never be deprived and in whose presence the inheritance will not be transferred to any other are six:

- 1- Mother
- 2- Father
- 3- Son
- 4- Daughter
- 5- Husband
- 6- Wife

Reference: Man la Yahduru al Faqih 4 H.5604

Inheritance Of Children And Parents

- (3) Imam Jafar Al Sadqi (A.S): If a man leaves neither his wife nor his parents and only one son, he will inherit the property, and if he leaves several sons, all the property will be divided equally among them.

Reference: Man la Yahduru al Faqih 4 H.5605

- (4) Imam Jafar Al Sadqi (A.S): If a man leaves neither his wife nor his parents and only one daughter, she will inherit the property, and if he leaves several daughters, then all the property will be divided equally among them.

Reference: Man la Yahduru al Faqih 4 H.5606

- (5) Imam Jafar Al Sadqi (A.S): If a man leaves a son and a daughter and grandchildren, then the wealth will go to his son and daughter, and the grandchildren will not get anything.

Reference: Man la Yahduru al Faqih 4 H.5608

- (6) Imam Muhammad Baqir (A.S): If a man leaves his mother and daughter, then his daughter will get half and his mother will get one-sixth. The rest of the property will be divided into four parts, three parts will go to his daughter and one part to his mother.

Reference: Man la Yahduru al Faqih 4 H.5614

- (7) Imam Muhammad Baqir (A.S): If a man leaves his father and a daughter, then his daughter will get half and his father will get one share. The rest of the property will be divided into five parts, three parts will go to his daughter and two part to his parents.

Reference: Wasa'il Shia Vol.26 Ch.17 H.1, Tehzeb al Ahkam 9 H.982

- (8) Imam Muhammad Baqir (A.S): If a man leaves his mother and daughter, then his daughter will get half and his mother will get one-sixth. The rest of the property will be divided into four parts, three parts will go to his daughter and one part to his father.

Reference: Man la Yahduru al Faqih 4 H.5614

- (9) Imam Muhammad Baqir (A.S): If a man leaves his parents and a son and daughter or several sons and daughters, then one-sixth is for his parents and the rest of the property will be given to his sons and daughters according to their share that is one share is for daughter and two shares for son.

Reference: Man la Yahduru al Faqih 4 H.5615

- (10) Imam Muhammad Baqir (A.S): If a man leaves his parents and a son, then his parents will get one-sixth and the rest of the property will be given to his son.

Reference: Man la Yahduru al Faqih 4 H.5617

- (11) Imam Muhammad Baqir (A.S): If a woman dies and leave her husband and a son and daughter or several sons and daughters then one-fourth is for her husband and the rest of the property will be divided in her children.

Reference: Man la Yahduru al Faqih 4 H.5619

- (12) Imam Jafar Al Sadqi (A.S): When a man dies and leaves his wife and a son and daughter or several sons and daughters then one-eighth is for his wife and the rest of the property will be divided in her children.

Reference: Wasa'il Shia Vol.26 Ch.3 H.1, Tehzeb al Ahkam 9 H.997

- (13) Imam Jafar Al Sadqi (A.S): When a man dies, his sword, ring, holy book, his books, his personal belongings, his stumper and clothes belong to his eldest son and if the eldest among his children is a girl then such items belongs to the next eldest son.

Reference: Wasa'il Shia Vol.26 Ch.5 H.1, Tehzeb al Ahkam 9 H.1005

- (14) Imam Musa Kazim (A.S): If a man who dies and leaves behind his daughter and his sister from his father and mother, the legacy belongs to his daughter and there is nothing for the sister from his father and mother.

Reference: Wasa'il Shia Vol.26 Ch.7 H.3, Tehzeb al Ahkam 9 H.140

- (15) Imam Muhammad Baqir (A.S): Granddaughters replace their mother if the deceased does not leave behind any daughters and there is no other heir. Daughters of one's son replace one's son if the deceased does not leave behind any daughters of children and there are no other heirs besides them.

Reference: Wasa'il Shia Vol.26 Ch.8 H.2, Tehzeb al Ahkam 9 H.974

- (16) Imam Muhammad Baqir (A.S): If a man who dies and leaves behind his parents, the father receives two shares and the mother receives one share.

Reference: Wasa'il Shia Vol.26 Ch.9 H.1, Tehzeb al Ahkam 9 H.980

- (17) Imam Jafar Al Sadqi (A.S): If a woman who leaves behind her husband and her both parents. In such case for the husband is one-half, three shares, for the mother is two shares, one complete third and one-sixth belongs to the father.
Reference: Wasa'il Shia Vol.26 Ch.13 H.1, Tehzeb al Ahkam 9 H.1022
- (18) Imam Jafar Al Sadqi (A.S): If a man who leaves behind his wife and both parents, the share of the wife is one-half, the share of mother is one-third and the remaining belongs to the father.
Reference: same as above
- (19) Imam Muhammad Baqir (A.S): If a man who dies and leaves behind his father, his uncle and grandfather. The father bars the grandfather. The legacy belongs to the father and there is nothing for the uncle and grandfather.
Reference: Tehzeb al Ahkam 9 H.1030
- (20) Imam Muhammad Baqir (A.S): The Messenger of Allah said Allah provided for the grandmother one-sixth but did not sanction anything for her.
Reference: Wasa'il Shia Vol.26 Ch.16 H.2, Tehzeb al Ahkam 9 H.1029

Inheritance Of Brother, Sister And Grandfather

- (21) Imam Jafar Al Sadqi (A.S): If a man leaves his brother then he will get inherit the legacy but if he leaves a brother and grandfather, then his brother will inherit one-sixth and the rest will be given to the grandfather.
Reference: Wasa'il Shia Vol.26 Ch.2 H.1, Tehzeb al Ahkam 9 H.1160
- (22) Imam Ali Raza (A.S): If a man leaves only a female relative and no one else then she will inherit the entire legacy.
Reference: Wasa'il Shia Vol.26 Ch.2 H.3, Tehzeb al Ahkam 9 H.1057

- (23) Imam Jafar Al Sadqi (A.S): If a man leaves daughters of a sister and a grandfather, the daughter of a sister receives one-third and the rest is for the grandfather.
Reference: Wasa'il Shia Vol.26 Ch.3 H.2, Tehzeb al Ahkam 9 H.1045
- (24) Imam Jafar Al Sadqi (A.S): If a man leaves his brother and a grandfather, then all will get equal share because the share of grandfather like a brother.
Reference: Wasa'il Shia Vol.26 Ch.5 H.7, Tehzeb al Ahkam 9 H.1109
- (25) Imam Jafar Al Sadqi (A.S): If a man leaves the son of a brother and a grandfather, the legacy is made half and half between the two of them.
Reference: Wasa'il Shia Vol.26 Ch.6 H.5
- (26) Imam Jafar Al Sadqi (A.S): If a man leaves a brother from one's mother, with a grandfather, the share of brothers from one's mother with a grandfather are onethird.
Reference: Wasa'il Shia Vol.26 Ch.6 H.6, Tehzeb al Ahkam 9 H.1108
- (27) Imam Muhammad Baqir (A.S): If a woman who leaves behind her husband and her both parents. In such case for the husband is one-half, three shares, for the mother is two shares, one complete third and one-sixth belongs to the father.
Reference: Wasa'il Shia Vol.26 Ch.6 H.11, Tehzeb al Ahkam 9 H.1157
- (28) Imam Jafar Al Sadqi (A.S): If a woman leaves sisters and grandfather then two shares belong to the sisters from one's mother if a grandfather is with them.
Reference: Wasa'il Shia Vol.26 Ch.11 H.1, Tehzeb al Ahkam 9 H.1083
- (29) Imam Jafar Al Sadqi (A.S): If a man leaves a wife and grandfather then the legacy is made half and half between the two of them.
Reference: Wasa'il Shia Vol.26 Ch.11 H.2, Tehzeb al Ahkam 9 H.1129

Inheritance Of Paternal And Maternal Uncles And Aunts

- (30) Imam Jafar Al Sadqi (A.S): If a man dies and leaves behind his paternal and maternal uncles, then the paternal uncle receives two-thirds and the maternal uncle receives onethird.
Reference: Al Faqih 4 H.5651, Tehzeb al Ahkam 9 H.1552
- (31) Imam Muhammad Baqir (A.S): If a man leaves his paternal uncle then he will get all legacies and if he leaves more than one paternal uncles then they all will get equal shares and same rule is for the maternal uncles.
Reference: Al Faqih 4 H.5653
- (32) Imam Muhammad Baqir (A.S): If a man leaves many paternal and maternal uncles and many maternal aunts, then one-third for maternal uncles and aunts and will be divided equally among them and for all paternal uncles and aunts, two-third in which men will get two shares and women will get one share.
Reference: Al Faqih 4 H.5680
- (33) Imam Muhammad Baqir (A.S): Maternal uncles and aunts will inherit when there are no other close relatives. If there is a close relative, they are more entitled than them.
Reference: Al Faqih 4 H.5685
- (34) Imam Muhammad Baqir (A.S): If a man leaves two uncle's one is real uncle and orher is step uncle, then all the property is for the real uncle and step uncle will get nothing.
Reference: Al Faqih 4 H.5687

Inheritance Of Husband And Wife

- (35) Prophet Muhammad ﷺ: Husband and wife will inherit each other, the husband will get one-forth and the wife will get one-eighth.
Reference: Tafseer Qumi 1 P.154

- (36) Imam Muhammad Baqir (A.S): If a woman who dies leaving behind her husband and no other known heirs, then the entire legacy belongs to the husband
Reference: Al Faqih 4 H.5603, Tehzeb al Ahkam 9 H.964
- (37) Imam Jafar Al Sadqi (A.S): If a man who dies leaving behind his wife, then one-fourth is for the woman and the rest is for the Imam (A.S).
Reference: Al Faqih 4 H.5612, Tehzeb al Ahkam 9 H.1053
- (38) Imam Jafar Al Sadqi (A.S): If a man who dies leaving behind his wife then the entire legacy belongs to the wife.
Reference: Al Faqih 4 H.5614, Tehzeb al Ahkam 9 H.1060
- (39) Imam Jafar Al Sadqi (A.S): Women can have their share from the value of bricks, building, wood and reeds, but they cannot inherit land and real property. It is because women do not have their lineage whereby they can inherit. She is an addition on them. It is also because when she gets married and brings her husband or children from another people, it can cause trouble for the heirs.
Reference: Al Faqih 4 H.5613
- (40) Imam Muhammad Baqir (A.S): Women do not inherit from land and real property anything.
Reference: Al Faqih 4 H.5748, Tehzeb al Ahkam 9 H.1071
- (41) Imam Jafar Al Sadqi (A.S): The Muslim inherits from his Dhimmiy (taxpayer) wife and she cannot inherit from him.
Reference: Tehzeb al Ahkam 9 H.1066
- (42) Imam Jafar Al Sadqi (A.S): The Jew or Christian or any other non-Muslim wife will not inherit from her Muslim husband.
Reference: Al Faqih 4 H.5754, Tehzeb al Ahkam 9 H.1076

- (43) Imam Jafar Al Sadqi (A.S): In marriage in the manner of alMut'ah (advantageous marriage), the woman will not inherit from her husband but if there is a condition in marriage then she will inherit.
Reference: Al Faqih 4 H.784, Tehzeb al Ahkam 9 H.1306

Inheritance Of The Child Of Al-Mula'anah (Condemnation)

- (44) Imam Muhammad Baqir (A.S): The legacy of a child from parents who condemn each other belongs to his mother if she is living and if she is not living then it belongs to the people nearest to her, like maternal uncle.
Reference: Al Faqih 4 H.5692, Tehzeb al Ahkam 9 H.1218
- (45) Imam Muhammad Baqir (A.S): The child involved in Mula'anah (condemnation) of parents is inherited by his mother with a share of one-third and the rest of the legacy belongs to the Imam of the Muslims, the liability for his crime becomes a burden on the Imam.
Reference: Al Faqih 4 H.5694, Tehzeb al Ahkam 9 H.1230
- (46) Imam Jafar Al Sadqi (A.S): If the child of Mula'anah dies and has brothers the legacy is distributed among them according to the shares ordained by Allah, most Majestic, most Glorious.
Reference: Al Faqih 4 H.5698, Tehzeb al Ahkam 9 H.1271
- (47) Imam Jafar Al Sadqi (A.S): If a man who forms Mula'anah against his wife when she is pregnant. When the child is born, he claims her child with confession and thinks that the child is his child. The child is returned to him but cannot inherit his legacy and he is not whipped because Mula'anah has already taken place.
Reference: Al Faqih 4 H.5697, Tehzeb al Ahkam 9 H.1278

Inheritance Of A Child From Fornication

- (48) Imam Hassan al Askari (A.S): If a man who commits the indecent act with a woman, then marries her after she becomes pregnant and gives birth to a child who of all creatures is similar to him. He will not inherit because a child born out of wedlock cannot be made to inherit.
Reference: Al Faqih 4 H.5681, Tehzeb al Ahkam 9 H.1233
- (49) Imam Jafar Al Sadqi (A.S): The diyat of a child born from fornication will be given to one who spends on him and he dies then the Imam of the time will inherit his legacy.
Reference: Al Faqih 4 H.5682, Tehzeb al Ahkam 9 H.1234

Inheritance Of Al-Hamil

Explanation:

The meaning of al-hamil is that if a woman is taken captive and she is pregnant and when she comes back then his father or brother recognize the child then the child is al-haiml.

- (50) Imam Jafar Al Sadqi (A.S): A woman is taken captive. With her, there is a small child. She says that he is her child. A man is taken as a captive. He meets his brother and says that this is my brother but there is no testimony except their words. When she comes with her son or daughter, continues confirming their relationship and when he recognizes his brother, both of them are in good health and they continue confirming it, they must inherit from each other.
Reference: Al Faqih 4 H.5676, Tehzeb al Ahkam 9 H.1247
- (51) Imam Jafar Al Sadqi (A.S): Al-Hamil will not inherit without any proof or witnesses.
Reference: Al Faqih 4 H.5675, Tehzeb al Ahkam 9 H.1250

Inheritance Of Hermaphrodite

- (52) Imam Jafar Al Sadqi (A.S): If a newborn that has the reproductive organs of both male and female, if urine comes from the male organ its inheritance is that which is for a male, and if urine comes from the female organ then her share is like the share of a female.

Reference: Tehzeb al Ahkam 9 H.1267

- (53) Amir al-Mu'minin Ali (A.S): If a newborn that has the reproductive organs of both male and female, such person inherits according to the reproductive organ from which urine comes first. If it comes from both at the same time then it is according to whichever sends with more pressure and if this is also equal then such person inherits the share of both male and female.

Reference: Al Faqih 4 H.5701, Tehzeb al Ahkam 9 H.1270

- (54) Imam Jafar Al Sadqi (A.S): If a newborn who does not have the male or female organ. The Imam or one who casts raffle settles it by means of casting a raffle. On one token, he writes 'male servant of Allah', on the other he writes 'female servant of Allah'. Then the Imam or the one who is casting the raffle says:

الهم انت لا اله الا انت عالم الغيب و الشهادة انت تحكم بين عبادك فيما كانوا فيه
يفتلفون بين لنا امر هذا الملود حتى يورث ما فرضت له في كتابك

The two tokens then are mixed with other similar tokens, and then one is picked up randomly until one of the two tokens comes out and accordingly the matter of inheritance is decided.

Reference: Al Faqih 4 H.5705, Tehzeb al Ahkam 9 H.1273

Child Born With Two Heads And Two Chests

- (55) Amir al-Mu'minin Ali (A.S): If a child was born with two heads and two chests on one groin. The child must be allowed to sleep then called to wake up. If both wakes up at the same time the share of inheritance is one share but if one wakes up and the other remains sleeping it then is two shares of inheritance.

Reference: Al Faqih 4 H.5706, Tehzeb al Ahkam 9 H.1278

Inheritance Of One Who Is Lost

- (56) Amir al-Mu'minin Ali (A.S): If a man who was lost and you did not know where to look for him, not knowing if he is dead or alive, then search him for four years but if it becomes very long then give his wealth in charity.

Reference: Al Faqih 4 H.5707 to 5711

Inheritance Of An Apostate

- (57) Imam Jafar Al Sadqi (A.S): If a man who has turned away from Islam and about who inherits him. His legacy is distributed according to the book of Allah, most Majestic, Most Glorious.

Reference: Al Faqih 4 H.5712, Tehzeb al Ahkam 9 H.1334

- (58) Imam Jafar Al Sadqi (A.S): When a man becomes an apostate (turns away from Islam), his wife becomes a stranger to him, like an irrevocably divorced woman. If he is killed or dies, before completion of Iddat (waiting period), she inherits during her Iddat. He does not inherit her if she dies when he turns away from Islam.

Reference: Al Faqih 4 H.5713, Tehzeb al Ahkam 9 H.1332

Inheritance Of A Killer

- (59) Prophet Muhammad ﷺ: A murderer cannot receive inheritance.

Reference: Tehzeb al Ahkam 9 H.1352

- (60) Imam Muhammad Baqir (A.S): If a man accidentally kills his mother then he will inherit her but if he intentionally kills her then he will get nothing.
Reference: Al Faqih 4 H.5684, Tehzeb al Ahkam 9 H.1357
- (61) Imam Muhamad Baqir (A.S): If a man kills his father then he will not inherit him but if he has a child then he will inherit his grandfather.
Reference: Al Faqih 4 H.5683, Tehzeb al Ahkam 9 H.1361
- (62) Imam Jafar Al Sadqi (A.S): If Muslims fight among themselves, one party is on right while the other is on the side of rebellion, then if a person belonging to the right party kills a relative of the rebellion party, even if it is his father then he will not be considered a murderer and will inherit, because he has killed him in the right way.
Reference: Al Faqih 4 H.5690, Tehzeb al Ahkam 9 H.1364

Different Rules Of Inheritance

- (63) Imam Musa Kazim (A.S): If a man who dies and leaves behind a sister and a slave then the sister will get entire legacy.
Reference: Al Faqih 4 H.5709, Tehzeb al Ahkam 9 H.1189
- (64) Imam Muhammad Baqir (A.S): If one dies without leaving behind any heirs from his relatives or freeing master who has taken responsibility for his crimes, his legacy becomes part of the public welfare funds (state treasury).
Reference: Al Faqih 4 H.5714, Tehzeb al Ahkam 9 H.1381
- (65) Imam Ali Raza (A.S): Imam is the heir of one who does not have any heirs.
Reference: Wasa'il Shia Vol.26 Ch.3 H.5
- (66) Imam Muhammad Baqir (A.S): If one dies with indebtedness, on us is his debt and up to us are his dependents. If one dies leaving behind assets, it is for his heirs and if one dies leaving behind no guardians, his asset is part of public welfare fund.

Reference: Al Faqih 4 H.5715, Tehzeb al Ahkam 9 H.1383

- (67) Imam Jafar Al Sadqi (A.S): The Muslim bars a kafir (non-Muslim) and inherits from him, but a kafir cannot bar the believer and cannot inherit from him (believing person).

Reference: Al Faqih 4 H.5724, Tehzeb al Ahkam 9 H.1307

- (68) Amir al-Mu'minin Ali (A.S): A disinherited person will get inheritance.

Reference: Al Faqih 4 H.5724

Rullings On Al-Jihad (Serving in the Army)

- (1) قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Translation: Those who do not believe in Allah and the Last Day even though they were given the scriptures, and who do not hold as unlawful that which Allah and His Messenger have declared to be unlawful, and who do not follow the true religion fight against them until they pay tribute out of their hand and are utterly subdued.

Reference: Al Quran 129:29

- (2) Amir al-Mu'minin Ali (A.S): Allah, the Most Majestic, has made Jihad obligatory, considered it great and has made it His victory (support) and supporter. By Allah, the worldly affairs as well as religious affairs are never enhanced without Jihad.

Reference: Faroh Kafi 4 Ch.1 H.11

- (3) Amir al-Mu'minin Ali (A.S): Allah has made Jihad obligatory upon man and woman. Jihad of man is making his wealth and soul available until he is killed in the way of Allah. Jihad of woman is exercising patience when facing hardships caused by her husband and because of his showing strong al-Ghirah (protective feelings) for her.

Reference: Faroh Kafi 4 Ch.2 H.1

- (4) Prophet Muhammad ﷺ: Fighting against the enemy is minor jihad, and fighting against the desires of one's own soul is major jihad.
Reference: Faroh Kafi 4 Ch.3 H.3

- (5) Prophet Muhammad ﷺ: You should not launch attacks against the enemy until after the declining of the sun toward the west.
Reference: Faroh Kafi 4 Ch.8 H.5

- (6) Imam Jafar Al Sadqi (A.S): You must not be excessive, you must not deform people, you must not betray, you must not kill old people, you must not kill children, you must not kill women and you must not cut down trees unless you are forced to do so. If anyone of the Muslims of the lower or higher position expresses sympathy toward a man of the pagans, he is given protection until he hears the words of Allah. If thereafter he followed you he then is your brother in religion and if he refused you then must send him to his safe place and ask Allah for assistance.
Reference: Faroh Kafi 4 Ch.13 H.2

- (7) Imam Jafar Al Sadqi (A.S): Feeding the prisoner is upon the one who has captured him even if he wants to eliminate him the next day. You should feed him, quench his thirst, provide him shadow, shelter and be kind to him, regardless, he is an unbeliever.
Reference: Faroh Kafi 4 Ch.14 H.2

- (8) Imam Jafar Al Sadqi (A.S): You must not fight anyone before calling him to al-Islam.
Reference: Faroh Kafi 4 Ch.17 H.5

- (9) Imam Jafar Al Sadqi (A.S): Jihad is not obligatory on Arab desert dweller unless al-Islam is feared for.
Reference: Faroh Kafi 4 Ch.17 H.7

- (10) Imam Jafar Al Sadqi (A.S): If a man who joins an army who have captured properties but he has not taken part in fighting, these people are deprived (from reward).
Reference: Faroh Kafi 4 Ch.17 H.5
- (11) Imam Jafar Al Sadqi (A.S): The properties gained during a war from the enemies, one-fifth is kept aside thereof which is for Allah and the Messenger. The rest is divided among the fighters and the guardian thereof.
Reference: Faroh Kafi 4 Ch.18 H.19
- (12) Abbad al-Basriy met Ali ibn al-Husayn (A.S) on the way to Makkah and said, 'O Ali ibn al-Husayn, you have disregarded Jihad because it is difficult but you have inclined toward al-Hajj because of the ease in it. Allah, the Most Majestic, says, "Allah has purchased the souls and property of the believers in exchange for Paradise. They fight for the cause of Allah to destroy His enemies and to sacrifice themselves. This is a true promise which He has revealed in the Torah, the Gospel, and the al-Quran. No one is more true to His promise than Allah. Allow this bargain to be glad news for them. This is indeed the supreme triumph."' (9:111) Ali ibn al-Husayn (A.S) said, 'Complete the verse.' He then recited: '(The believers) who repent for their sins, worship Allah, praise Him, travel through the land (for pious purposes), kneel down and prostrate themselves in obedience to Allah, make others do good and prevent them from sins and abide by the laws of Allah, will receive a great reward. Allow this to be glad news for the believer.' (9:112) Ali ibn al-Husayn, 'Alayhi al-Salam, said, 'If we see these kinds of people with these qualities then Jihad along side with them are more virtuous than al-Hajj.
Reference: Ehtjaj al Tibrisi P.315, Tafseer Qumi 1 P.306
- (13) Imam Jafar Al Sadqi (A.S): I do not know if there is any *Jihad* striving for His cause, these days, other than Hajj, Umra and to be good neighbors.
Reference: Usool Kafi 1 P.197 H.7, Wasa'il Shia Vol.11 Ch.12 H.4
- (14) Imam Jafar Al Sadqi (A.S): Fighting alongside one who is not an Imam, obedience to whom is obligatory, is unlawful just like consuming dead animals, blood and pork for food.

Reference: Wasa'il Shia Vol.11 Ch.12 H.7, Al Khisal P.625, Ill us Sharie P.464 H.13

- (15) Prophet Muhammad ﷺ: The Messenger of Allah once mobilized a group of people against the enemy. When they returned back he said, I welcome a people who have just come back after completion of the minor Jihad and who yet have to complete the major Jihad.' Someone then asked, 'What is the major Jihad, O Messenger of Allah? He replied, it is Jihad against the desires of one's own soul to disobey Allah.

Reference: Faroh Kafi 4 Ch.3 H.3, Al Amali Sadooq P.337 H.8

- (16) Prophet Muhammad ﷺ: The true Mujahid is the one who fights with his own desires.

Reference: Wasa'il Shia Vol.11 Ch.1 H.10

- (17) Imam Jafar Al Sadqi (A.S): The great Jihad is that the man fights with the desires of his own soul.

Reference: Wasa'il Shia Vol.11 Ch.1 H.9, Maani al Akhbar 1 Ch.117 H.1, Al Amali Sadooq 2 Majlis 71 H.8

By the grace of Allah Almighty and with the help of Muhammad ﷺ O Ale Muhammad ﷺ translation is completed on 3rd day of July, 2021.
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